

**PHILOSOPHY AND SPIRITUALITY
OF
ŚRĪMAD RAJCHANDRA**

© U.K. Pungaliya
M.A., LL.B., Ph.D.

**PHILOSOPHY AND SPIRITUALITY
OF SRĪMAD RAJCHANDRA**

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This humble work is respectfully dedicated at the lotus feet of my *sadgurus* *Kṛpāludeva Śrīmad Rajchandra* and Revered *Svāmījī Ātmaniṣṭhānandjī Sarasvatī* who like the polar star have been guiding me on the spiritual path incessantly. But for their grace and blessings, this work would not have seen the light of the day.



Shrimad Rajachandra

Born: 11th November, 1867

Death: 9th April, 1901

Foreword

I am very happy that my friend Shri. U. K. Pungaliya chose for the thesis of his Ph.D. the subject "Philosophy and Spirituality of Shrimad Rajchandra." On his being awarded the doctorate, he revised the thesis which is now being published in this book form.

My acquaintance with Shri Pungaliya commenced during the freedom movement of 'Quit India' in 1942 when he joined us in the Yeravada Reformatory Prison, and was allotted a place in the same room which my respected father, myself and some other friends occupied.

Reformatory prison lodged about 300 A class detenues from Western Maharashtra, Bombay and Gujarat, consisting of renowned scholars, professors, professionals, businessmen and constructive workers. During the freedom movement prisons became informal universities for indoctrination of young generation.

In our prison Acharya Bhagwat, a great scholar and Gandhian Philosopher gave discourses every Sunday on 'A Critique of Philosophy'. In his masterly way he covered the history and development of religious thoughts, from ancient times till date, of all religions and philosophies. His discourses were thought-provoking and they emphasized that, taking a world-view, the philosophical and metaphysical thoughts changed and developed in tune with changing human

civilization. Young Pungaliya who had not yet crossed his twenties, took the cue and the seeds of his interest in philosophy and 'Adhyatma' were neatly sown.

After voluntary retirement from his flourishing legal practice, he has devoted himself to the cause of propogating study of Prakrit languages and Jainology. He is the organizing force behind Sanmati Teerth, an institution which has actively and financially sponsored the project of compilation of a comprehensive Historical Prakrit Dictionary under the auspicious of the world - famous Bhandarkar Oriental Research Institute of Pune. Sanmati Teerth also conducts classes for teaching Prakrit & Jainology. Prakrit courses are recognised by the University of Pune.

While doing this and after a gap of almost 45 years since Shri Pungaliya passed his law and joined profession, he decided to study Prakrit, worked hard with devotion and obtained his M.A. degree from University of Pune. His interest in 'Adhyatma' and philosophy never waned since his days of Yerawada Prison University. He practised Yoga, attended Meditation *shibirs*, religious and philosophical discourses and practised 'Dhyan.'

With this background he felt inspired to write a thesis for his Ph.D. on a subject of his great interest and which could inspire the English reading people, particularly the young generation of the children of Jains who have migrated to western world. Shrimad Rajchandra, the great saint and philosopher, was born in 1867. He possessed extraordinary intellectual, spiritual, visionary, telepathic capacities right from his early childhood. He joined school at the age of 7, wrote a poem of 5000 verses at the age of 8. He studied most of Jain scriptures before reaching the age of 9. He was a voracious reader

and had profound memory. He left school at the age of 12 and then studied Ardhamagadhi, Prakrit, Sanskrit, Hindi on his own. He joined his father's business at the age of 13. He wanted to retire at the age of 27 but his partners insisted on his continuing at least in advisory capacity for 3 more years. He married at the age of 22 and had children. He reached his Nirvana when he was 34 years of age.

He did the business of jewellery in partnership at Bombay. In his entire business career he never resorted to untruth. He would place all the facts plainly before his customers and therefore he earned the complete confidence of his customers in India and abroad, particularly Arab countries. Even in those days, leave aside the present, it was regarded impossible for businessmen, particularly in jewellery business, to adhere to truth. But he practised it and proved the contrary.

When Barrister M. K. Gandhi (Mahatma Gandhi) returned from London after completing his examination, he landed at Bombay and stayed with the partner of Shrimad Rajchandra. There they met for the first time. Gandhi was so much impressed with his life, principles and thinking that he regarded Shrimad Rajchandra as his *guru* and always consulted him and sought his advice till the death of Shrimad Rajchandra. No wonder Gandhi too followed Shrimad in practice of non-violence and truth in his entire life, personal or political. Shrimad Rajchandra never wrote or said anything which did not come from within, which was not based on conviction or of which he had no personal experience (अनुभूति). Otherwise how was it possible to write मोक्षमाला with 100 chapters in three hours or the famous आत्मसिद्धि with 142

verses, which contains the essence of all philosophical and spiritual thinking, in merely one and half hour ? In his short span of life Shrimad has written on various subjects extensively and his correspondence and notes run into thousands of pages. His poems अपूर्व अवसर एवो क्यारे आवशे, धन्य रे दिवस अहा express the internal mental urge of Shrimad and are universally appreciated.

Shrimad Rajchandra experienced जातिस्मरण . He has asserted that there is rebirth and he has experienced it. The compositions and writings of Shrimad accomplished in such short span of life, evince such spiritual wisdom that Mahatma Gandhi treated it as an evidence of past life or rebirth.

While living the life of a family householder, Shrimad reached the spiritual heights and from his experience enunciated that every human being has the potentiality to attain permanent bliss (मोक्ष) even in this age. All his writings and compositions are of special importance in the present times because he has expressed them in simple language, which is currently spoken and therefore easy to understand and grasp even for common man.

I congratulate Shri Pungaliya for his extensive study of all available literature concerning Shrimad Rajchandra and expressing it in lucid way inspite of the fact that it is very difficult to find appropriate words in English language for terms and expressions which are used in ancient Indian language. I am sure his efforts will be appreciated by a wide spectrum of readers, and will certainly help some 'seekers' to find their path.

7th May 1996, Pune.

N. K. Firodiya

Publishers' Note

Prakrit Bharati of Jaipur has been publishing important research and other works pertaining to Shraman Sanskriti, particularly Jain Philosophy, History, Culture and other such areas of Jainology. Sanmati Teerth of Pune too is doing its best for propagating Prakrit languages and Jainology on an extensive scale, and it is emerging as one of the best centres of Prakrit and Jainological studies in the country.

Śrīmad Rajchandra who flourished in the later part of the 19th century, was a great *yogī* and a unique *Śrāvaka* who practised and preached through his prose and verse literature what may be called the core of the philosophy of Bhagwan Mahāvīra, without leaning to any sectarian view. Though he was not a monk in the usual sense, his life and practice of religion, philosophy and spiritual achievements were no less important than those of any great monk. He preached Ātma-dharma, which is the basic and all-important principle taught by Mahāvīra. He has struck a good balance between

knowledge and ritualism (or what he calls Śuṣka jñāna and Kriyā - jaḍatā). It must be noted that what he practised, experienced and then preached is very very relevant to prevailing conditions in religious world, especially the Jain religious world. It is for these reasons that the publishers thought it fit to bring out this work of Dr. U. K. Pungaliya.

The writer has taken great pains to present Śrīmad's philosophy and spirituality, especially for the English knowing aspirants. Though an advocate by profession, he had from his early age, inclination towards philosophy and spirituality. So after retiring from his legal practice, he studied Śrīmad's life and philosophy in course of M.Phil and Ph. D. research projects and produced this work for the good of his own self and for that of all fellow-beings. We hope and pray that he may produce some more works of this kind in future.

N. K. Firodiya
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Sanmati Teerth
Pune.

M. Vinay Sagar
Director,
Prakrit Bharati Academy
Jaipur.

D. R. Mehta
Secretary,
Prakrit Bharati Academy
Jaipur.

Preface

Śrīmad Rajchandra, one of the greatest *yogīs* and philosophers of last century, has given us a religionless religion. According to him philosophy and metaphysics constitute a huge tree, its root is religion of the self (*ātma-dharma*) and its purpose, aim or object is welfare of the individual and the society, which solely depends on knowing and realizing the self. Different systems of faith and religions are nothing but the branches of the tree. He says that the above mentioned aim and object can be achieved only by the process of knowing the self and its nature, always thinking of the self and its nature and dwelling in contemplation of the self and its nature (*ātma-bhāvanā*). This is, in short, his message to the world. This process, for him, is religion and the path to achieve self-realization and the cosequent bliss.

His logic behind the above thesis is that every soul is intrinsically *Paramātmā* and hence has an inherent right to realize and experience that exalted state. However, we have forgotten the self and its potential

powers and made ourselves unhappy and miserable by becoming slaves to the senses and the mind.

He categorically declares that it is not necessary to belong to any faith or system or religion because anything which helps us know our self and remain with and realize the self is the best of religions for us and whatever distracts us away from our self is non-religion for us. The moment we forget our self, it is non-religion for us. The moment we forget our self, we go under the control of our mind, desires and passions, which are the sources of misery and unhappiness.

Śrīmad has not only preached the above philosophy but also practised and lived by it and achieved very great spiritual height; this he did even though he had to live till the end of his life as a householder, as a family man and as a businessman.

I earnestly feel that Śrīmad's life, philosophy and spirituality have a great and special message for the aspirants (both householders and monks) of self-realization and supreme happiness and also for everybody who desires happiness and welfare for himself and for the society. And, this is the reason why I chose this subject for my doctorate. I thought it

nessary to write the thesis in English because I felt that people knowing and reading English should know Śrīmad, his life and philosophy. This book is revised edition of my thesis for Ph.D.

Śrīmad has explained his philosophy and experiences on the path of spiritual *sādhana* in Jainological terms. It may be said that hardly any other person has explained the Jina's or Mahāvīra's philosophy in such rational, pure and simple terms.

I cannot but admit that full justice to the subject cannot be done only by studying the works of Śrīmad. It can perhaps be done by one who practises his philosophy by doing intense *sādhana*. I have however, tried my best to study and understand his philosophy and spirituality as far as I could.

I have no words to express my feelings of gratitude to Shri Navalmalaji Firodiya, who encouraged me to undertake the mission of propagating studies and research in Prakrit and Jain Vidyā after my retirement from legal practice. This inspired me to pursue studies of Prakrit and Jain Vidyā from very beginning of which this doctorate work is an outcome. I, therefore thought it proper to request him to write a foreward to this work,

which he readily agreed to do.

I am very grateful to Dr. S.M. Shaha for the pains he has taken and guidance he has given me for my doctorate. I also thank Pune University for awarding me Ph.D. degree in November 1995. My thanks are also due to Dr. B.K. Dalai for his help in course of research work and Dr. R.P. Poddar for his kind help in preparing the final copy for publishing this work.

I also thank M/s Akshay Enterprises, Pune for computerized typesetting and layout and Sangam Press, Pune for co-operation in printing this book.

Last but not the least, I express my sincere and grateful thanks to Prakrit Bharati Academy of Jaipur and Sanmati Teerth of Pune for kindly agreeing to publish this work.

81/11 Baner Road
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27th May 1996.

U.K. Pungaliya

ABBREVIATIONS

ATV.	:	Amūlya Tattva Vicāra
ĀC.	:	Ācārāṅga Cayanikā
ĀP.	:	Ābhyāntara Pariṇāmāvalokana
ĀS.	:	Ātma-siddhi
ĀSū.	:	Ācārāṅgasūtra
BB.	:	Bhāvanā - Bodha
HN.	:	Hātha-Nondha
MM.	:	Mokṣamālā
MūM.	:	Mūla-mārga
SJS.	:	Śrīmadnī Jīvanasiddhi
SR.	:	Śrīmad Rajchandra or the collected works of SR in Gujarati
TSū	:	Tattvārthasūtra
Upacch.	:	Upadeśa-chāyā
UtSū	:	Uttaradhyayanasūtra
Vyā Sā	:	Vyākhyānasāra

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Chapter I

INTRODUCTION

1. Primary Sources

The present work is an elaboration upon a former dissertation entitled Śrīmad Rajchandra's Doctrine of *Ātma-dharma* and *Ātma-siddhi*', which won the author M. Phil. degree of the University of Poona in 93. The M.Phil. dissertation briefly dealt with the core of Śrīmad's philosophy and spirituality, namely, his doctrine of *Ātma-dharma* and *Ātma-siddhi* as discussed in his outstanding work *Ātma-siddhi*. In the present work, however, an attempt has been made to study Śrīmad's philosophy and spirituality in all its important aspects as expressed in all his writings and as exemplified in his very short but spiritually significant and rich life.

Śrīmad Rajchandra was one of the outstanding ethico-religious Indian philosophers who flourished in the later half of the nineteenth century of Christian era.

He was born in Kāṭhiyāvāḍa, Saurāṣṭra in 1867 A.D. He was a great Jain *Yogī*, mystic and poet possessing extraordinary intelligence, spiritual powers like telepathy, clairvoyance, mind-reading, *śatāvadhāna* etc., and having moral character of exceptionally high standard. He was a voracious reader, original thinker and prolific writer. He had a prophet-like spiritual vision and capacity to lead the aspirants on the pathway leading to realization of the self (*ātma-siddhi*). Though he believed in and followed Jainism, he was above all dogmatic religious schools and lopsided philosophical systems. He contends, "Religion does not mean religious differences and set beliefs. It does not even mean cramming or reading of the religious texts or believing all what is said in them, as gospel truth. Religion is the spiritual quality of the soul. It is embedded in human nature in visible or invisible form. By religion we are to know the duty of man; by it, we are able to know our relations (or kinship) with other living beings. But all these require the capacity to know one's self. If we do not know our selves we cannot know others rightly. By religion one can know one's self. Such a religion can be adhered to wherever it is found". Thus he advocated the philosophical doctrine of *ātman* or self and synoptic and integrated means such as devotion and spiritual practices as meditation etc.,

as *Sthānāṅga*, *Ācārāṅga*, *Sūtrakṛtāṅga*, *Samavāyāṅga*, *Bhagavatī*, *Nandī*, *Uttarādhyayana*, *Daśavaikālika*, *Jambūdvīpaprajñapti* etc., the non-canonical Jain works such as *Adhyātmakalpadruma*, *Aṣṭapāhuḍa*, *Ātmānuśāsana*, *Karmagrantha*, *Gommaṭasāra*, *Tattvārthasūtra*, *Dravyasaṅgraha*, *Devāgamastotra*, *Padmanandī pañcaviṁśati*, *Pravacanasāra*, *Bhagavatī ārādhanā*, etc., the non-Jaina works such as *Yogavāsiṣṭha*, *Bhāgavata*, *Vicārasāgara*, *Maṇiratnamālā*, *Pañjikaraṇa*, *Vairāgyaśataka*, *Dāsabodha*, *Sundaravilāsa*, *Prabodhaśataka*, *Gītā* etc.. Besides, Śrīmad has quoted from and sometimes commented on works like *Prakarāṇa Ratnākara*, *Sarvodaya jñāna*, *Ānandaghana-Covīṣī*, *Pancāstikāya*, *Samayasāra Nāṭaka*, *Uddhava Gītā*, *Srīpālarāsa*, *Devāgamastotra*, *Yogaśāstra*, *Samādhiśataka*, *Lokatattvanirṇaya* etc.. In addition to this he has freely quoted saint poets such as Narasimha, Dayārāma, Prītama, Kabīra, Muktaṇanda, Akhā, Maṇoharadāsa, Mīrā, Sahajānanda, Choṭama etc.. This also shows that Śrīmad had a good knowledge of languages such as Sanskrit, Prakrit, Hindi, Gujarati etc.. Thus he mastered the contents of various philosophical and religious works written in various languages in a very short time. It was simply due to his extraordinary intelligence, grasping power, phenomenal memory. an

self-liberation.” Śrīmad’s philosophy is mainly Soul/ Self oriented. It is centred around *ātma-vicāra*. It is the metaphysical basis of his spirituality. Hence we may state that *ātma-dharma* or doctrine of *ātman* is the essence of Śrīmad’s philosophy while self-realization or *ātma-siddhī* is the heart of his spirituality or *adhyātma*.

The main source of Śrīmad’s writings is his spiritual experience which he obtained through the knowledge of his past lives (i.e. *jāṭismāraṇa*) and developed considerably through the rigorous spiritual discipline in his present life. Gandhiji rightly observes that Śrīmad has written only that which he experienced. His vast and profound study of Prakrit and Sanskrit, canonical and non-canonical, Jaina and non-Jaina ancient as well as modern works pertaining to different systems of Indian philosophy and religion in general and Jaina philosophy and religion in particular, also provided sound basis and profound insight for his writings. On the basis of his works Dr. Sarayu Mehta observes that Śrīmad seems to have studied more than one hundred and twenty five works thoroughly. Besides, in his writings we come across references to another about one hundred and fifty works. For example, Śrīmad carefully went through the Jaina canonical works such

as *Sthānāṅga*, *Ācārāṅga*, *Sūtrakṛtāṅga*, *Samavāyāṅga*, *Bhagavatī*, *Nandī*, *Uttarādhyayana*, *Daśavaikālika*, *Jambūdvīpaprajñapti* etc., the non-canonical Jain works such as *Adhyātmakalpadruma*, *Aṣṭapāhuḍa*, *Ātmānuśāsana*, *Karmagrantha*, *Gommaṭasāra*, *Tattvārthasūtra*, *Dravyasaṅgraha Devāgamastotra*, *Padmanandī pañcaviṁśati*, *Pravacanasāra*, *Bhagavatī ārādhanā*, etc., the non-Jaina works such as *Yogavāsiṣṭha*, *Bhāgavata*, *Vicārasāgara*, *Maṇiratnamālā*, *Pañjikaraṇa*, *Vairāgyaśataka*, *Dāsabodha*, *Sundaravilāsa*, *Prabodhaśataka*, *Gītā* etc.. Besides, Śrīmad has quoted from and sometimes commented on works like *Prakaraṇa Ratnākara*, *Sarvodaya jñāna*, *Ānandaghana-Covīśī*, *Pancāstikāya*, *Samayasāra Nāṭaka*, *Uddhava Gītā*, *Srīpālarāsa*, *Devāgamastotra*, *Yogaśāstra*, *Samādhiśataka*, *Lokatattvanirṇaya* etc.. In addition to this he has freely quoted saint poets such as Narasiṃha, Dayārāma, Prītama, Kabīra, Muktaṇanda, Akhā, Maṇoharadāsa, Mīrā, Sahajānanda, Choṭama etc.. This also shows that Śrīmad had a good knowledge of languages such as Sanskrit, Prakrit, Hindi, Gujarati etc.. Thus he mastered the contents of various philosophical and religious works written in various languages in a very short time. It was simply due to his extraordinary intelligence, grasping power, phenomenal memory, an

unusual insight and last but not the least, unparalleled spiritual acumen. He, while commenting on this extraordinary gift, remarks, “While I read a single śloka from some work, I become aware of thousands of scriptures and get absorbed in them.” The above mentioned scriptural texts and, of course his spiritual experience form the source of Śrīmad’s philosophy and spirituality expressed in his works and his life.

The primary source of our study is, of course, Śrīmad’s life and works. Almost all of his works are published collectively in one huge volume bearing the title, ‘Śrīmad Rajchandra’, originally in Gujarati in V.S. 1961. Since then there have been a number of re-prints, editions and translations. The first Hindi translation of the original Gujarati by Shri Jagadishchandra Shastri was published in V.S. 1994, while the second Hindi translation of the second Gujarati enlarged edition (V. S. 1982) was published by Shri Paramesthi Jain and Hansaraj Jain in V. S. 2030. This has been reprinted in V. S. 2041. Apart from the collected works published together, quite a few original Gujarati works have been separately edited and published by different persons. They have been translated in different languages along with explanatory notes. Thus, for example, Śrīmad’s most popular work ‘*Ātmasiddhi*’ has been translated

in Sanskrit, Hindi, English and Marathi etc., and edited as well as commented upon by many scholars and devotees such as Shri Ambalal, Shri Manasukhabhai Mehta, Shri Manohara Kadiwala, Shri Bhogilal Seth, Shri Raojibhai Desai, Shri Kanaji Swami, Brahmachari Govardhandasji, Shri Udayalal Kasaliwal, Shri Jagadishchandra Shastri, Shri J. L. Jaini, Shri Becharadas Doshi, Shri Mukulbhai Kalarthi etc.. It is interesting to note that even Mahatma Gandhi is said to have translated this work, in English, the manuscript of which was, unfortunately lost by him in London. Śrīmad's major complete works include *Bhāvanābodha*, *Mokṣamālā*, *Ātmasiddhi*, *Apūrva Avasara*, *Mūlamārga-rahasya*, about eight hundred letters, personal diaries and notes, about more than one thousand aphorisms and *Subhāṣitas* published in works like *Puṣpamālā*, *Bodhavacana* and *Vacanasaptaśatī*, Gujarati translation of Kundakunda's *Pancāstikāya* etc.. Besides, some complete poems, as well as incomplete articles, translations, notes, and commentaries etc., are available in MSS. His autobiographical article such as *Samuccaya-vaya-caracā*, is also valuable, shedding light on his life and personality.

2. Secondary Sources

The secondary source of our study includes

published articles and lectures delivered on the birth anniversaries of Śrīmad by some eminent persons, close associates, followers etc., biographies, memories etc., prefaces, introductions, commentaries accompanying the different editions of his works, critical essays by scholars, independent works by his disciples, and last but not the least a few Ph.D. theses.

Now let us take a brief survey of a few important and select works on Śrīmad's life and writings. Perhaps one of the earliest books on Śrīmad and his writings seems to be a collection of lectures and articles delivered on Śrīmad's birth anniversary. It is edited by his younger brother Shri Manasukhabhai and published in V. S. 1970, nine years after the first edition of Śrīmad's collected works edited by him and just thirteen years after Śrīmad's death. It contains written lectures delivered on the first two birth anniversaries celebrated in V. S. 1965 and V. S. 1966 respectively. The speakers invited were close associates of Śrīmad such as Shri Manikalal Ghelabhai Zaveri, Shri Manasukhabhai, Kiratachand Mehta, Śrīmad's younger brother, Shri Ravajibhai and other scholars and admirers such as Shri Govindaji Mulaji Mepani, Shri Sushil etc.. Most of the speeches are quite long, studied, informative, scholarly and valuable documents serving as a source

material elucidating Śrīmad's life and philosophy. It is interesting to note that these scholars seem to have fully utilized the first edition of 'Srimad Rajchandra' published in V. S. 1961. These articles perhaps have laid down a foundation for further critical study on Śrīmad's life and works. Besides, similar lectures delivered on Śrīmad's birthday celebration by eminent persons like Anandshankar Dhruva, Kaka Kalelkar, Pt. Sukhalal Sanghavi, Mahatma Gandhi etc., are useful for studying Śrīmad's life and works.

Mahatma Gandhi's and Śrīmad's close relations have given rise to some literature in which the former throws light on various aspects of Śrīmad's personality and nature of his writings, in his autobiography, lectures and preface to the work 'Śrīmad Rājachandra and Correspondence.' The collection of Gandhiji's writings on Śrīmad is edited and published in 1964 A.D. by Shri Mukulbhai Kalarthi under the title 'Śrīmad Rajchandra and Gandhiji'

Dr. Sukhalal Sanghavi's two critical articles are included in his collected articles vol. II (V. S. 2013) entitled '*Darśana ane Cintana.*'

'Śrīmad Rājachandra - Eka Samālocanā' takes a

comprehensive view of various facets of Śrīmad's personality and writings while the second entitled '*Śrīmad Rājacandranī Ātmopaniṣad*' gives a penetrating and critical appreciation of Śrīmad's famous work '*Ātma-siddhi*'.

Then we may refer to Śrīmad Rajchandra half-centennial volume published from Agas in V. S. 2044. It includes some fifty articles related to Śrīmad's life and works. Most of the articles and poems etc., do not add anything substantially new. However, the articles such as *Dharmamūrti Śrīmad Rājacandranī Tvarita Gati*' by Śrī Brahmācārī Govardhanadāsa, *Śrīmatkṛta Ātmasiddhi-Śāstra*' by Prof. D. B. Patel, '*Śrīmadnī Anupamā Kṛti-Śrī Ātmasiddhi*' by Brahmācārī Govardhanadāsa, a letter addressed to Shri Manasukhabhai Devasibhai by Shri Manasukha Kiratachand Mehta entitled '*Jñānī Ājñānī Mahattva*', a poem '*Macchu Kāṭhano Mahājana*' by Shri Vallabhabhai Bhanaji Mehta are noteworthy.

The biographies of Śrīmad written by various authors in Gujarati, English etc., too form useful material for studying Śrīmad. Most of the writings of this type deal with both Śrīmad's life and his works together. We may refer to '*Sākṣātā Sarasvatī*' by

Vinayachandra Popatlal Daftari (1887 A. D.), ‘*Śrīmadnī Jīvanayātrā*’ by Gopaldas Jivabhai Patel (V. S. 1991), ‘*Srīmad Rājacandra*’ by Brahmācārī Govardhandāsa (5th edn. V. S. 2016), ‘*Śrīmad Rājacandra Jīvana Prabhā*’ by Muni Punyavijayaji (V. S. 2017), ‘*Srīmad Rājacandra Jīvana- Rekhā*’ by Manasukhabhai Kiratchand Mehta (V. S. 2017), ‘*Srīmad Rājacandra : Jīvana Sāadhanā*’ by Mukulbhai Kalarthi (V. S. 2022), and ‘*Srīmad Rājacandra : A Life*’ by Digish Mehta (1991 A.D.). The most comprehensive and exhaustive biography of Śrīmad is ‘*Adhyātma Rājacandra*’ written in Gujarati by Dr. Bhagavandas Manasukhabhai Mehta (second edn. V. S. 2047). It contains 108 chapters in 779 pages. As the title indicates, the author aims at tracing Śrīmad’s spiritual evolution chronologically by conceiving three broad divisions and five sub-divisions in all. One of the most significant features of this work is its extremely flowery, ornamental, ornate and poetic language which many a time obstructs the inner flow of thought. There is no bound to author’s devotion for Śrīmad which makes the writings frequently purely subjective. It is interesting to observe that the author happens to be the worthy son of one of Śrīmad’s close disciples namely, Shri Manasukhabhai Kiratchand Mehta who

also has written a small biography of Śrīmad. In chapter No. 105, the author evaluates Śrīmad's contribution to the world. According to him, Śrīmad's greatest contribution to the world is pure, unparallel, *Pāramārthikātmadr̥ṣṭi* i.e. spiritual insight based on his own experience.

Then we may consider the independent editions of some of his works which with their prefaces, introductions and explanatory notes illuminate some important concepts of Śrīmad's philosophical thought. We have already noted that the best example of such a work is *Ātmasiddhi* which being his masterpiece has rightly attracted attention of many scholars.

Thus, for example, Dr. Sukhalal Sanghavi's article on '*Ātmasiddhi*' referred to above, is originally an introduction to *Ātmasiddhi*, edited by Mukulbhai Kalarthi. While critically and comparatively analysing the contents of *Ātmasiddhi* Sukhalalji has pointed out that self-realization being the basis as well as the core, of '*Ātmasiddhi*', it may rightly be designated as *Ātmopaniṣad*. Spiritual experience of Śrīmad, lucidly reflecting in this work, has bestowed universality to it. Dr. Sukhalalji compares the concepts discussed in this work such as 'ignorance', 'knowledge', 'nature of

bondage' and 'means and nature of liberation', 'stages of spiritual evolution' etc., with their counter-parts in other systems of Indian philosophy such as the *Sāṅkhya-Yoga*, *Nyāya-Vaiśeṣika*, *Pūrva-mīmāṃsā*, *Vedānta* and Buddhism, and shows the fundamental unity among them inspite of difference in expression. He puts Śrīmad's six tenets occurring in this work such as the soul's existence, eternity, agency and experience of karmas, liberation etc., in nutshell as *ātma-dṛṣṭi* or *ātmavāda* which is essence of all systems of Indian Philosophy, except, of course, that of *Cārvāka*.

Prof. D. M. Patel in his introduction to the English translation of Brahmacārī Govardhandāsa, observes, *Ātmasiddhi Śāstra*, a compact and profound composition in 142 verses of Śrīmad Rajchandra in Gujarati, explains the fundamental philosophical truths about the human soul and the method of its liberation. There is no sectarianism in it. Its appeal is universal. It analyses the causes and effects of the soul's delusion and it suggests the way to dispel it and attain the state of Self-realization . . . It is very difficult to complete one's say, in spiritual matters, in a short composition, but the genius of Śrīmad Rajchandra has achieved it with mastery in his *Ātmasiddhi*. " Then we

have three volumes entitled ‘*Maini Ātmā-Hūm*’ (1988 A. D.) covering some 1038 pages by a Jaina Sadhvi Dr. Cārutā. They contain her lectures delivered on Śrīmad’s ‘*Ātmasiddhi*’. Śrīmad had told that one may write a commentary worth one hundred verses on each verse of ‘*Ātmasiddhi*’. Dr. Tarulatā’s works, as it were, confirm Śrīmad’s prophetic utterance. She has got her doctorate on Śrīmad.

One of the staunch Gandhian Jain saints is Shri Santa Bala who has written a commentary (in about 200 pages) on Śrīmad’s well known small poem of only 22 lines namely ‘*Apūrva Avasara*’ which being one of the favourite songs of Mahatma Gandhi, is included in his *Āśrama Bhajanāvalī*. Santa Bala has entitled his book as ‘*Siddhānta Sopāna*’ (i.e. Ladder to Doctrine). In the introduction of this book he makes the following observations on the merit of this poem :

“This poem is composed mainly on the basis of well known fourteen spiritual stages described in the Jaina *āgamas*. The characteristics and states of these stages are actually discussed in the manner of the *āgamas*. However, the classification and composition is so marvellously and artistically produced as to remind us of the architecture of Taj Mahal. It is as universal as

the *Gītā*. As the *Gītā* is the pivot of all the spiritual world so is the '*Apūva Avasara*'. It is the essence of spirituality. To digest it, one requires a specific merit. He who possesses it, attains liberation."

Thus from the few illustrations quoted above it becomes obvious that the prefaces, introductions etc., accompanying the different works of Śrīmad and forming the secondary source of Śrīmad's study, serve our purpose very well.

Independent works by Śrīmad's disciples and followers may also be included in the secondary sources for studying Śrīmad's life and philosophy. Sri Laghurāja Swāmī occupies a unique place among Śrīmad's disciples. Though he was quite senior in age to Śrīmad and though he was a Jaina monk, he became Śrīmad's devoted disciple and received from him the authority to initiate others in Śrīmad's way of spiritual discipline. There are about 112 letters addressed to him by Śrīmad. After Śrīmad's death he established the *āśrama* at Agas in memory of his revered *Guru* and propagated the teachings of Śrīmad upto his last breath. His worthy disciple Brahmacārī Govardhanadāsajī collected his master's informal discourses on Śrīmad's works and published under the title *Upadeśāmṛta* (V.

This work covering 500 pages serves as a key to follow Śrīmad's life and philosophy. Similarly the three volumes published by Brahmācārījī under the title *Bodhāmṛta* (Vol. II, 3rd edn. V. S. 2034; Vol. III, 2nd edn. V. S. 2038) are equally valuable as reference books for following Śrīmad. His *Prajñābodbha* (3rd edn. 1981 A. D.) covering some 628 pages is a collection of poems pertaining to Jaina philosophical and religious topics. It appears to be an attempt to complete Śrīmad's plan of writing *Mokṣamālā*, and *Prajñābodbha* which could not be implemented by him. The work is quite profound and generally follows the line of Śrīmad's thought. It is valuable in the study of Śrīmad particularly because of its latter virtue. There is one more work of this type called *Patrasudhā*, a collection of letters of Shri Sahajānandaghanajī (alias *Bhadra Muni*) who established Śrīmad Rajchandrāśrama at Hampi (Karnataka) and followed Śrīmad devotedly.

Lastly, we shall survey some of the researches conducted by Ph.D. scholars on Śrīmad which may also be included in the category of secondary sources. This may give an idea of what researches on Śrīmad have been done so far and what still remain to be

undertaken.

To the best of our knowledge, so far there have been three major researches on Śrīmad. Dr. Sarayuben Mehta's '*Śrīmadnī Jīvanasiddhi*' was approved by the Bombay University in 1965 A. D. for the award of Ph.D. degree to the author. It deals with Śrīmad's life and works. It is in Gujarati. Secondly, Dr. S. M. Patel obtained Ph.D. from M. S. University of Baroda on 'Philosophy of Śrīmad Rājacandra'. The third is 'A Comparative Study : *Banārasīdāsa, Ānandaghana, Śrīmad Rājacandra and Kabīra*' in Hindi by a Jaina Sādhvī Dr. Tarulata who was awarded Ph.D. in 1976. It is worthwhile to present here a brief critical survey of these works :

(i) Śrīmadnī Jīvanasiddhi :

This was first published in 1970 A. D. and subsequently three editions have been brought out in 1983, 1987 and 1994 A. D. The book is quite bulky containing 684 pages in all. It is very deep, stupendous, scholarly and comprehensive. The authoress combines excellent analytical ability with powerful insight. So the book stands as a landmark in critical studies of Śrīmad. Its style is lucid, pleasant and catching. Her

ardent devotion for Śrīmad has not, by and large, come in the way of objective assessment of Śrīmad's works. However, she has conducted this study from a ' literary point of view '. So it has become rather descriptive. The study is a specimen of an appreciative literary criticism. Every attempt has been made to bring out and show to advantage the merits of Śrīmad's writings.

The work is divided in five parts or volumes and thirteen chapters. The first part includes the first chapter entitled "Śrīmad Rājacandra - *Jīvanarekhā* ." It sketches out the entire span of Śrīmad's life with its various aspects and stages. Thus, for example, there is an exhaustive account of Śrīmad's childhood, his extraordinary powers and faculties such as *Jāṭismaraṇa Satāvadhāna*, clairvoyance and telepathy, Yogic supernatural powers, poetic gift, his education and study, married life, his personality and contribution to philosophy, spirituality and religion, his last days, his literature and his associates etc.. The information is very rich. It serves as an excellent background for the ensuing chapters. The section dealing with revolutionary contribution of Śrīmad to Jain religion and spirituality is significant. Here, Sarayuben rightly points out Śrīmad's emphasis on *Bhakti* as the most efficient means of self-realization. She also underlines his urge

for propagating the doctrine of *ātmajñāna* irrespective of any sect, his attaching utmost importance to the role of *sadguru* etc..

While dealing with Śrīmad's literature she adopts two principles of classification. The first is chronological while the second pertains to the literary forms such as prose and poetry. There is a remarkable difference in Śrīmad's literary activity in adolescence and in maturity. In the former stage of life, he, along with religious works, composed secular works also which pertained to social reforms, women's education and the past glory and the present condition of India, its freedom etc.. He used to publish such works in newspapers and magazines in course of which he won prizes too. He composed miscellaneous verses spontaneously at public performance of *Śatāvadhāna*. He also composed narratives, parables, anecdotes etc.. Even his religious works like *Bhāvanābodha* and *Mokṣamālā* aimed at educating people. After twentieth year of his life, however, he totally abandoned composing secular literature and fully concentrated on spiritual writing. He was indifferent regarding its publication even. It was meant for his close and deserving associates and disciples only. *Ātmasiddhi*, his letters to disciples and followers etc., belong to this

second category. So the classification of Śrīmad's works made by Dr. Sarayuben is really appropriate.

Thus in part two of her research work she has devoted chapter II and III for critical appreciation of Śrīmad's works of adolescence such as *Bhāvanābodha* and *Mokṣamālā*. While in the third chapter entitled '*Prakīrṇa-Rachanāo*' she discusses Śrīmad's miscellaneous works such as *Strīnīti-bodha*, secular poems, incomplete writings such as a commentary of *Svaroday jñāna*, *Munisamāgama*, *Avadhāna kāvya* and about one thousand *Subhāṣitas* included in *Puṣpamālā*, *Vacanasaptaśatī* etc..

Bhāvanābodha, containing 50 pages of the text and 6 pages of introduction expounds the twelve well known 'reflections' such as *anitya*, *aśaraṇa*, *saṁsāra*, *ekatva*, etc., that develop the attitude of non-attachment to worldly life and an inclination towards religious life. Dr. Sarayuben has rightly pointed out that this small work composed by Śrīmad at an early age of sixteen depicts his disgust with and the consequent detachment from the worldly life. At the same age, Śrīmad composed his *Mokṣamālā* which in one hundred and eight chapters gives the essence of Jain religion. It deals with the main principles of Jain religion such as Right faith, Right

knowledge and Right conduct which constitute the pathway to liberation. It follows the pattern of a religious primer, *Bālāvabodha* and is meant to strengthen the faith, especially of the young generation, in Jainism. In a variety of forms, like parable, dialogue, discourse, verses and aphorisms, it seeks to emphasize the main tenets and doctrines of Jain religion. This small book evinces Śrīmad's spiritual wisdom to such an extent that Mahatma Gandhi treated it as an evidence of past life or rebirth. It avers the maturity of Śrīmad's talent and scholarship. Dr. Sarayuben by quoting Shri Jagadishachandra Shastri's following remark at the end of this chapter briefly summarises the significance of this important work :

“इसमें संदेह नहीं कि मोक्षमाला राजचंद्रजी की अमर रचना है। इससे उनकी छोटीसी अवस्था की विचारशक्ति, लेखन की मार्मिकता, तर्कपटुता और कवित्व की प्रतिभाका आभास मिलता है। जैनधर्म के अन्तस्तल में प्रवेश करने के लिए यह एक भव्य द्वार है। जैनधर्म के खास-खास प्रारंभिक समस्त सिद्धांतों का इसमें समावेश हो जात है।”

The third part of Dr. Sarayuben's book deals with Śrīmad's philosophical works in verse such as *Ātmasiddhi*, *Apūrva Avasara* and miscellaneous poems in chapters fifth, sixth and seventh respectively. *Ātmasiddhi* being the most important work, the

authoress has elaborately dealt with its various aspects, in chapter 5, containing 66 pages. The points she has considered are : the incidental cause of this composition; Śrīmad's purpose or aim behind composing it; its influence on Śrīmad's worthy disciples; its publications; its various editions, commentaries and translations in different languages as Sanskrit, Hindi, Marathi etc.; its style; its critical summary; the brief outline of different systems of Indian philosophy such as the Cārvāka, the Buddhist, the Nyāya, the Sāṅkhya, the Mīmāṃsā and the Jaina; *Ātmasiddhi's* originality etc.. She has taken a scholarly review of the available literature on *Ātmasiddhi* and she evaluates its merit by discussing its various characteristics.

In chapter VI Dr. Sarayuben has conducted a thorough study of Śrīmad's superb poem *Apūrva Avasara* by devoting 62 pages. This poem like *Ātmasiddhi* occupies unique place in Śrīmad's literature. It contains only 21 stanzas; but, so far its poetic excellence and spiritual meaning are concerned, it reminds us of *Isāvāsyopaniṣad*. The authoress has studied the work profoundly and explained it word by word, line by line, profusely quoting other commentaries on the same work by Muni Jayavijaya, Muni Santabala,

Shri Kakaji Swāmī and Shri Nagindāsa Sheth. She has quoted from the writings of Pt. Sukhalal Sanghavi, Shri Ramanlal Joshi etc.. She has also quoted copiously verses from Jaina Prakrit canonical works like *Uttarādhyayana sūtra*, *Acārāṅga sūtra*, *Sthānāṅga sūtra*, *Daśavaikālika sūtra* etc., and shown the impact of these works on this poem. Besides, she has successfully proved that though the poem has a general appeal, it also reflects Śrīmad's sublime and elevated spiritual state, mystic experience and his final aim of attaining salvation by climbing the ladder of *Guṇasthānas* or the stages of spiritual development. The poem chalks out the path of spiritual realization from the fourth stage where a soul acquires *Samyagdarśana* or Right attitude and the attainment of it is followed by the attainment of Right knowledge. Then by passing through the succeeding stages along with the ladder of annihilation from the eighth stage onwards he attains final emancipation at the last, that is the fourteenth stage. She divides the poem in two parts : the first containing 12 stanzas deals with the author's aspiration for becoming *nirgrantha*, that is, possessionless monk, the characteristics of a *nirgrantha*, the nature of Right attitude (*samyag-darśana*), the conduct of the *nirgrantha*, etc.. This section covers the description of

soul proceeding from the fourth stage and passing through the fifth and sixth and reaching the seventh one. The second section gives the description of the stages from eighth to the fourteenth that cover the ladder of annihilation (*kṣapaka-śreṇī*), omniscience and liberation. Thus the poem records the inner spiritual state and ascendance of Śrīmad and hence it has proved valuable for studying Śrīmad's spiritual life.

In chapter VII Sarayuben deals with the remaining miscellaneous poems of Śrīmad such as *Mūlamārga Rahasya*, *Pantha parama pada bodhyo*, *Yama-Niyama*, *Binā Nayana*, *Loka Svarūpa Rahasya*, *Antima*.

The fourth part of Dr. Sarayuben Mehta's work relates to Śrīmad's philosophical writings after adolescence and upto the end of his life. In this section, chapter VIII treats the philosophical contents of Śrīmad's huge correspondence. She has analysed about 800 letters written by Śrīmad to his close associates, followers etc., and sorted out the following topics for her discussions. They are : *Samisāra*, *Duṣamākāla*; *Sukha-dukha*; *Manuṣya-deha*; *Kaṣāya*; *Jīvanā Doṣa* (i.e. demerits of soul) *Parigraha*; *Pramāda-Apramāda*; *Vyavahāra Suddhi*; *Ātmā*; *Dharma*; *Kalyāṇa*; *Tyāga*; *Tapa*; *Indriya jaya*; *Vairāgya*, *Asaṅgatā*, *Dhyāna*, *Sat-*

śruta, *Mumukṣu*, *Satpuruṣa* or *Saḍguru*, *Satsaṅga*, *Bhakti*, *Samyagdarśana*, *Samyaktvī-mithyātvī*, *jñāna*, *Kevalajñāna*, *Mokṣa*, *Munīnā ācāra* (Conduct of a monk), *Ṣaḍdarśana-Mīmāṃsā*, *Upadeśabodha-Siddhāntabodha* etc.. The information given under these titles is useful but it is difficult to formulate Śrīmad's philosophy (if it may be called so) and interpret it on that basis. In chapter IX Dr. Sarayuben studies critically the contents of Śrīmad's five personal and one small personal note entitled '*Samuccaya -vaya- carcā*'. She rightly remarks that the writings being abrupt, and unsystematic may not be as significant as late Shri Mahadevabhai Desai's diary who was personal assistant to Mahatma Gandhi. However, a small incomplete note entitled '*Samuccaya -vaya- carcā*' is a valuable document for getting some autobiographical information of Śrīmad's life. From the standpoint of the knowledge of Śrīmad's philosophical thought this material seems to be not of much help.

In chapter X she discusses Śrīmad's incomplete tracts such as '*Pratimāsiddhi*' some translations such as of *Pancāstikāya*, *dravyasaṅgraha*, some notes on *Samayasāra nātaka*, *Ānandaghanapadāvalī* etc.. This prose writing is of miscellaneous nature. However one letter addressed to Muni Lalluji regarding six tenets

like the existence of soul etc., is important, it being a fore runner of Śrīmad's well known work 'Ātmasiddhi'.

The XI chapter of this work contains a review of some notes of Śrīmad's teachings taken by his disciples. Though the bulk is small, it is important for knowing Śrīmad's thoughts and views on various philosophical and religious topics.

In the last part of her work Dr. Sarayuben includes three chapters. Chapter XII traces out the stages of Śrīmad's spiritual development. Chapter XIII notes Śrīmad's influence on his close associates and followers such as Shri Juthābhāi, Shri Manasukhabhāi, Mahatma Gandhi, Shri Ambalalbhāi, Muni Laghurajaswāmī and lastly Shri Sobhagabhāi. The last chapter contains a resume of the work.

While dealing with the stages of spiritual development in Śrīmad's life, she divides it into four sections. The first stage covers the period from Śrīmad's birth, in V. S. 1924, to V. S. 1941. During this period Śrīmad studied various philosophies and religions. So Dr. Sarayuben rightly names it as the period of 'dharmamanthana'. Here Śrīmad begins his spiritual journey as a sceptic doubting even the existence of

soul. In the second stage, that is during V. S. 1942 to V. S. 1946 Śrīmad experiences the existence of soul and after conducting a comparative study of Indian Philosophies and religions he leans towards Jainism. He is also developing detachment from worldly life. In the third stage, i.e. from V. S. 1947 to 1951, for the first time he has a direct experience of *ātman* as separate from body. This is called *samakita* or *samyaktva*. He now ardently desires to give up worldly life and become *nirgrantha muni*. However his fight with external *upādhi* becomes quite active here. So this stage is marked with terrific battle or conflict between the two opposite forces. He feels like assuming the role of religious teacher for which renouncing worldly life and becoming a monk is the precondition. Though externally he is a householder of the fourth spiritual stage (*guṇasthāna*), internally he has reached the seventh spiritual stage of a monk called *apramatta saniyata guṇasthāna*. While in the fourth and the last stage of his spiritual development covering the period from V. S. 1952 to V. S. 1957 when he passed away, he almost overcame *upādhi*. But alas ! before reaching the culmination of the spiritual development, that is perfect *vītarāgatā* and *Kevala jñāna*, the span of his life was abruptly cut short and he met a premature death because of extreme weakness, when he was on

the threshold of the highest spiritual stage.

This chapter of Dr. Sarayuben's work is the climax in all respects.

The main purpose of our detailed survey of Dr. Sarayuben's encyclopaedic work in the foregone pages is to provide a background for our present work as well as to point out the desideratum. Of course, we acknowledge the valuable help it rendered to us as a main secondary source for our getting acquainted with Śrīmad's life and works. But as pointed out earlier, Śrīmad's works are in Gujarati language and Dr. Sarayuben has studied them mainly from a literary point of view. The emphasis is laid on critically analysing the contents of Śrīmad's works from a literary point of view, his philosophy not coming in direct purview. This loss has been made good by Dr. S. M. Patel whose research work entitled *Philosophy of Śrīmad* submitted to the M. S. University of Baroda for Ph.D. in 1965 is being reviewed by us in the following pages. Like Dr. Sarayuben's work this work too has proved a landmark in studies on Śrīmad. Without taking serious cognizance of these two valuable contributions, one cannot proceed further.

(ii) Philosophy of Śrīmad Rajchandra

In this work Dr. Patel has rightly pointed out Śrīmad Rajchandra's contribution to philosophy, religion and spirituality.

He contends : "He (i.e. Śrīmad) has rendered principles of original part of religion preached by the Jina (in its widest sense of the term), in his own unique and authentic way on the strength of his deep meditation, contemplation, higher enlightenment and deeper experience. He mainly sought the essence of all philosophy, life and religion and reality by his spiritual search, resulted from his thorough self-sincerity. The essence turned out to be self, the ultimate reality, ultimate as we saw from all the view-points, metaphysical, epistemological, ethical and religious. So he gave harmonious integrated rendering of all knowledge regarding the self in a highly systematic manner, and it turned out to be the solution as well as a significant summing up of all the problems on self in particular, and on philosophy in general. It is in a sense, a philosophical system complete by itself. I have glimpsed it as such and have tried to introduce it in the field of comparative philosophy in the light of modern philosophical view points, in order to provide a basis

for integration or co-ordination of knowledge through spiritual approach.”

Accordingly, Dr. Patel deals with Śrīmad's spiritual approach to reality leading to omniscience namely '*je egam jānai, se savvam jānai*' (i.e. He who knows the one, knows all) in his first chapter of the thesis.

While doing so, he has quoted various definitions of western philosophers regarding the nature, aim and function of philosophy and pointed out that the vision of truth, the ultimate reality and the universe as a whole is the characteristic of philosophy. According to Śrīmad also the *tattvajñāna* or philosophy aims at having the omniscient view of universe, of the whole reality. While the key to omniscience is self-knowledge or self-realisation, Śrīmad insists on the doctrine that he who knows the one (i.e. the self) knows all. Thus if philosophy should embrace the whole of reality, if it is a pursuit of a total view of reality, it is at its best an omniscient view of the universe. Hence Śrīmad's above stated doctrine turns out to be a key to philosophy. So Dr. Patel has tried to justify it from various aspects of philosophy such as epistemological, religious etc..

While considering the epistemological justification

he discusses various issues such as Scepticism, Empiricism, Sensationalism, Phenomenalism, Positivism, Rationalism, Pragmatism etc., which lay down different theories of the origin of knowledge and advocate different approaches to reality and lead us to the right source of all knowledge, the self which being known everything else becomes known. Dr. Patel, then tries to find out the metaphysical justification of Śrīmad's doctrine - "he who knows the self, knows all", by discussing the nature of self or soul according to Idealism in modern western philosophy as well as in the light of Śaṅkara's doctrine of degrees or grades of reality such as *pāramārthika*, *vyāvahārika* and *prātibhāsika*. Dr. Patel has also taken into consideration the modern philosophers' and scientists' theories of evolution in this context. He ultimately shows how Śrīmad's definition of being or reality according to Jainism as *utpāda-vyaya-dhrauṃvyaya-yuktāni sat* (i.e. being or *sat* has in it origination, destruction and permanence.) is wider and accommodates both the theories of reality stated above. Similarly, Dr. Patel gives logical justification of Śrīmad's doctrine and observes that self-realisation ought to be considered to be of supreme value. From the evolutionistic point of view also he shows that the self is the supreme reality, because in the self-realization the process of self-evolution reaches

its culminating point. Now the ethical valuation and humanistic valuation have for their criterion a reference to consciousness. Essence of all ethics and all being, be it human or non-human, lies in remaining true to one's own self and in maintaining one's own status on the basis of self-existence. In order to do justice to others and to one's own self, one must realize self in all individual beings as well as in one's own being. So in self-realization lies the supreme value. Religion is in a way application of philosophy. Finding self as the ultimate, one takes the path of self-realization; and it is the religion at par in the strict sense of the term - '*dharma*' which means maintaining one's essential nature.

While concluding this first chapter of his work Dr. Patel contends : " Thus, in our search for reality, we cannot but arrive at the self as ultimate from various aspects. So, now we would realize the significance of Śrīmad's conclusion : 'We see various sects and systems of thought. It is merely due to difference of various view points or approaches. But it is from the root of one ultimate reality that all of them have sprung and spread.' Hence, we would also realise the significance of his interpretation of the doctrine, 'he who knows the self knows all ' and see the propriety

of his approach.”

In the second chapter of his work Dr. Patel has profoundly conducted the study of Śrīmad's short treatise, named *Ātmasiddhi*. *Ātmasiddhi* is so original, authentic and based on enlightenment that Pandit Sukhalalji calls it *Ātmopaniṣad*. Here Śrīmad authentically discusses the problems of soul's existence, eternity and change, its initiative, activity and responsibility as the agent of actions, its liberation and the means thereof, comprising therein, with due importance, judgment, and co-ordination of the views and verdicts on soul of all the six systems of Indian philosophy. Dr. Patel has tried to elaborate Śrīmad's arguments and show their significance in the light of modern philosophy in general and with reference to the six schools of Indian philosophy in particular. Thereby he has endeavoured to point out how far all the schools when seen in the light of Śrīmad's view, are justified, and how they achieve and maintain harmony on the whole.

Having dealt with the nature, forms and functions of the ultimate reality in the second chapter, Dr. Patel has tried in the third chapter to expand the religion traced out by Śrīmad which is mainly comprehensive

of all the definitions of the term and they get their proper place and import in the light of Śrīmad's philosophy. Because religion is the way of life leading to the goal of human progress and perfection of its essentially spiritual nature, it is in a sense applied philosophy. It is arrived at and ultimately realized by the view of the whole of the reality in general. All ethics and religions can have justification only on the sound basis of metaphysics having right view of the ultimate reality, at once the source and force of the evolving universe. Thus evolution in the universe is mainly the spiritual evolution advancing on the path of self-purification, which is at once the path of religion in general. This path of self-purification is the right approach to reality that Śrīmad has repeatedly preached and prescribed. It, at once turns out to be authentic and final; therein metaphysics, religion and epistemology get justification. Dr. Patel in this chapter again tries to show how Śrīmad has maintained the harmonious and comprehensive treatment of the procedures and practices like the *jñāna-yoga*, *karmayoga*, *bhaktiyoga* etc., which are the paths of self-purification leading to self- realisation and ultimately to spiritual perfection.

In the fourth chapter entitled '*Religion- Incarnate Śrīmad Rajchandra*' Dr. Patel attempts at sketching

Śrīmad's spiritual life, in short, as a reformer. Hence he tries to show his greatness as a seer with a view to illustrating and justifying his authentic preaching by his experience which is at once harmoniously comprehensive of all those procedures and practices with their due importance. In every life one may find the spirit of '*svadharma*' (*dharma* of the self). This is the core of Śrīmad's philosophy. Dr. Patel opines that if Śrīmad's philosophy is rightly understood one can get such insight into the subject as a result of which, one may have highly invigorating and an all-comprehensive outlook.

In the fifth and the last chapter entitled '*Some Modern Philosophers of Philosophy*' Dr. Patel observes that modern thought can generally be channelized in course of evolutionistic thought, where science and philosophy come close and stand united in a system. This situation is highly promising. One by one come various theories of evolution from East and West from scientists and philosophers. It is then felt man will take a stride and stand as super-human on earth. But because of misconception regarding the essential nature of things, and nature of knowledge, law of causation and law of inter-action were almost shelved as ghostly. Consequently, metaphysics and ethics are composed

and all the four main holds of philosophy (i.e. metaphysics, epistemology, logic and ethics) now lie almost uprooted. The evolutionistic hypothesis, one and all, met with failure. Even Sāṅkhya and Vedānta could not help. Hence Dr. Patel politely claims to have made an attempt here to present in proper perspective Śrīmad's concept of the essential nature of thing and his ideas on nature of knowledge. He further claims to have explained the principle of inter-action with the help of Śrīmad's philosophy, so that philosophy may again come in form at its frontiers, and science and philosophy may stand united and make man realize his status, goal and duty by thorough self- sincerity.

In course of discussing Śrīmad's philosophy he has again considered Śrīmad's doctrine - ' He who knows one (i.e. self), knows all', six principles regarding the existence, eternity of soul etc., as established by Śrīmad in his *Ātmasiddhi*, self or soul as ultimate reality, Śrīmad's view of the cosmos, comprising the six original substances or *dravyas*, their inter-action and law of causation explained in the light of Śrīmad's concept of *vibhāva*.(external manifestation) of soul and matter leading to the existence of *sanisāra*, concept of empirical or mundane soul's evolution, the process of evolution through purification and attainment of

perfection, omniscience, eternal bliss etc., and lastly Śrīmad's emphasis on puruṣārtha and self-sincerity. He observes that man has to think and realize this once for all that he alone can raise his inner self by thorough self-sincerity. by remaining true to his own self, by giving up ex-natural tendency. Through all these, he arrives at the dictum, "Purity leads to perfection and perfection of humanity is divinity."

(iii) A Comparative Study : Banārasīdāsa etc.

The work of Dr. Tarulatā is essentially of comparative nature and is presented in seven chapters, covering five hundred typed pages. At the very outset it may be recorded that the treatment is more general, the subject taken being very wide and vast. It does not attempt or rather it has no scope to bring out the essence of *Ātmadharmā*, the core philosophy of Śrīmad. We present here a chapterwise analysis of the subject discussed.

In the first chapter the view points of the various philosophical systems like those of the Vaiṣṇavas, the Jainas, the Bauddhas, the Śaivas, and the Śāktas with special reference to the treatment of *brahma*, *māyā*, *gurū* and *jagat* etc., are discussed.

form the opinion that Śrīmad's philosophy and teachings are the only means of spiritual evolution, to which even Śrīmad may not agree.

We understand that this task of pointing out limitations of a great seer's philosophy based on self-realization is extremely difficult. But when spiritual experience takes the form of rational philosophic system it is bound to have some limitations also. In our dissertation while studying Śrīmad's philosophy, we intend to raise certain questions. Similarly, unlike these two scholars we propose to suggest some new directions and approaches to Śrīmad's study in the concluding portion of our work. We have also made a survey of the work of Dr. Sādhvī Tarulatā, namely '*Comparative Study of Banārasīdāsa, Ānandaghana, Śrīmad Rajchandra and Kabīra*' in Hindi. We have already observed that her treatment is more general in nature, and the approach is from the point of view of literature and not philosophy as such.

Research Methodology

Dr. Sarayuben Mehta has mainly done textual study by analysing the contents and taking cognizance of the earlier works while Dr. S.M. Patel in studying

Śrīmad's philosophy has not followed the usual method of dividing Śrīmad's writings under the major heads such as metaphysics, epistemology, logic, religion etc..

He brought to focus Śrīmad's unique way of presenting self as the essence of all philosophy and religion on the basis of his (i.e. Śrīmad's) deep and rich spiritual experience and studied it from all the view points such as metaphysical, epistemological, ethical, religious etc., as a philosophical system complete in itself, and tried to highlight the same by comparison and analysis vis-a-vis the modern philosophical view points. Unlike Dr. Sarayuben's method of study, this may be described as mainly conceptual method. Jaina *sādhvī* Dr. Tarulatā too has mainly adopted a comparative method, while we propose to adopt a textual- cum- conceptual method. Nevertheless, in the concluding chapter, we have indicated the possibilities of comparative study of Śrīmad's philosophy and spirituality vis-a-vis those of Bhagavan Ramakrishna Paramhansa, Bhagvan Ramana Maharshi, Yogi Aurobindo, Mahatma Gandhi and Shri J. Krishnamurthi. When the same data is analysed from different view points some repetitions inevitably crop up. We are taking due care to avoid them as far as possible.

3. Scope of the Present Work

We propose to study the main doctrine of Śrīmad's philosophy and spirituality in this work. In our opinion the doctrine of *Ātmadharma* is the essence of his philosophy and the spiritual *sādhana* or self-realization is the application of the doctrine. In short, this is our thesis which we intend to elaborate and establish through a critical study of Śrīmad's writings as well as those of the earlier scholars who in their researches, have expressed views on Śrīmad's philosophy.

The present dissertation is presented and arranged in five chapters including the introduction and conclusion. In the introduction, attempts have been made to take stock of the earlier works on Śrīmad. Life and works of Śrīmad have been dealt with in the second chapter. The third chapter is devoted to the study of Śrīmad's philosophy and spirituality as expressed in *Ātmadharma* and *Ātmasiddhi*.

In the fourth chapter we have discussed the means of self - realization. Our concluding observations constitute the fifth and the last chapter. Along with the main chapters of the work there are four appendices. Appendix one contains discussions on some important philosophical concepts as interpreted by Śrīmad. These

being not directly relevant to the topic, yet very important in the context of study of Śrīmad, have been included as an appendix.

Appendix two contains a glossary of important terms occurring in the writings of Śrīmad.

The third appendix is an index to the technical words and philosophical terms occurring in the present work.

The fourth appendix contains Śrīmad's poem *Ātmasiddhi* with English translation. The translation is reprinted from "Self - Realization", a book published by Agas *Āśrama*.

Chapter II

LIFE AND WORKS OF ŚRĪMAD RAJCHANDRA

1. Introductory

We have noted earlier that the philosophy and spirituality of Śrīmad can be studied mainly on the basis of his writings. Thus it would not be out of place to record some information on the writings of Śrīmad which form the primary source of our research. Further a documentation of his biography particularly, with regard to his personal life, his personality, associates, devotees, his convictions, his *Sāadhanā* etc., may be useful in understanding and appreciating his philosophy and spirituality.

Śrīmad's life is unique in many respects. His life span was very short, only of 33 and half years. He was born in 1867 A. D. and he laid down his mortal coils in

1901 A. D. He was a born genius, *Yogī*, ascetic and mystic. He was born in a traditionally religious family. His father was a *Vaiṣṇava*, a devotee of *Kṛṣṇa*, while his mother came from a Jain family. Thus Śrīmad came to be associated with both the systems of faith right from his childhood. His life was, outwardly, that of a layman. He was married and he ran his business. Nevertheless, he was an extraordinary person, born with unusual mould of mind and intellect and intuitive powers. Even in his adolescence, he had acquired so much of scriptural and philosophical knowledge and religious experience that he became a great spiritual person at a very early age. He performed all his worldly activities not out of desire, or attachment, but because they had to be performed as his *prārabdha*. He found that all worldly activities were nothing but hindrances in the pursuit of self-realization. His intelligence and memory proved that he was a unique student who learnt a lot of subjects, quickly and efficiently and also digested them in no time. He joined school at the age of 7 and left it at the age of 12. There after, he continued his self-study. Simultaneously, at the age of 13, he joined his father in business. He got married at the age of 22. Nevertheless, being born with a spirit of detachment, he discharged his temporal duties and at

the same time lived his life as an ideal religious man. He observed and practised honesty, contentment, straightforwardness and maximum detachment in every walk of life. His practising such virtues, even as an house-holder proves that one can be religious and spiritual and follow the path of self-realization even as a layman.

His birth-place was a village called Vavāniyā in Kāṭhiyāvāḍa (present Saurāṣṭra). While he dealt in a city like Bombay, he conducted his business, not only very honestly but also keeping constantly in view his spiritual goal of self-realization.

We have already seen that his schooling started at the age of seven. He studied a number of scriptures within two years which would have taken a decade in case of an average student.¹ He was a voracious reader and could grasp quickly and easily and retain the substance of what he read, as he was very intelligent and had excellent memory. In his article *Samuccaya-Vaya- Carcā*, he has recorded this fact and has given a lot of information about himself. He is said to have composed a big poem containing 5000 *Ślokas* at a very early age of 8, which is unfortunately not available.²

After leaving school at the age of 12, he learnt Gujarati, Hindi, Ardhamāgadhi, Prakrit and Sanskrit on his own.

While describing his own nature, he observed that he liked brotherhood and unity in society and always wanted to be helpful to others. He also liked non-attachment (*Vairāgya*) very much from his early childhood.³

He always accompanied his father to Kṛṣṇa temple and took part with interest in *Kṛṣṇa-Bhakti* and believed in the theory that God is the Creator. He also visited many Jains and learnt their religious hymns and compositions like *Pratikramaṇa* and *Sāmāyika* and studied them with meaning. Because of the stress on non-violence and compassion (*karuṇā*) in Jainism, he developed love for all living beings and consequently for Jain religion also.

Jātismaraṇa

A peculiar incident took place in his life at the age of 7. An elderly neighbour, called Amichandbhai, who loved Śrīmad, died of snake-bite. Seeing his death, Śrīmad started thinking as to what had happened to Amichandbhai. He, being very young, his father avoided

telling him that Amichandbhai was dead. But when he saw the body being burnt by relatives and friends of Amichandbhai, Śrīmad's astonishment had no limits. He could not understand why people were so cruel to Amichandbhai. Very intense and deep brooding which this incident caused, awakened in Śrīmad, recollections of his past lives. This is called '*Jātiśmaraṇa*' in Jainism. *Jāti* means birth and *smaraṇa* is remembrance. This remembrance of his past lives went on increasing and gave impetus to *Vairāgya* and spiritual learnings. He was also studying spritual books of various systems of Indian philosophy which helped him develop broad perspective of philosophy. In his letters addressed to Kṛṣṇadāsa etc., Śrīmad has confirmed that there is rebirth by saying, "Rebirth is there and I say this positively as I have experienced it ".⁴ Elsewhere he says, "I have experienced the importance of association with pious men (*satsaṅga*) in many past lives. I recollect that experience many times and I am inspired by that experience without any break or interruption".⁵ This, in fact, is the source of Śrīmad's *vairāgya-bhāva* and disinterestedness (*udāsīnatā*) towards the objects of the senses and the mundane life and also of his urge for self-realization. In his poem '*Sukhakī sahelī hai, akelī udāsīnatā*' he records that he comprehended

metaphysics with full awareness at a very early age, which proved that there was rebirth.⁶ Without the knowledge, acquired by him in previous births and carried forward in this birth, such understanding of metaphysics and spirituality at a very early age was impossible. Besides the above, he has also given many details of his recollections of his past lives.

In this context it is necessary to understand the Jain concept of *Jātismaraṇa* or recollection of one's past births. One can easily recollect at advanced age, what one was and what one did as a child or a young person. Similarly one can remember one's past lives also. But, when a person dies, his soul while leaving the body, is covered with ignorance and *karma-bandhas* and his mind is engrossed in and worried about many mundane things of present life while getting separated from the body, and hence the soul does not remember anything about past life or lives. This does not happen in case of a person whose soul before leaving the body has destroyed ignorance about the nature of soul and non-soul and has also destroyed sufficient *karma-bandhas*. He dies with detachment from body and temporal life and takes a new birth. Such a person can get *jātismaraṇa* in new birth. According to Jains, there are five types of

knowledge and *Mati-jñāna* is the first of the five, and *Jātismaraṇa-jñāna* is a type of *Mati-jñāna*.⁷ *Jātismaraṇa* is not possible unless one has acquired right knowledge, such knowledge being available to a seeker, whose some *karma-bandha*, which obscures *Mati-jñāna*, is destroyed. Subsidence of *Kaṣāyas* and destruction of *karma-bandha* helps acquisition of *Jātismaraṇa-jñāna*.

Śatāvadhāna

Śrīmad was born with an extra-ordinary memory. He was *Śatāvadhānī*. He could, therefore, remember 100 matters at a time and in order. These 100 matters included long calculations, poems or statements from any language, playing games like chess etc., at a time with many persons, and so on. This power and skill was acknowledged and appreciated by many news papers like 'Bombay-Samachar,' 'Times of India' etc., and also by many persons of very high standing like High-Court Judges, and other high officials etc.. This power of his memory was not a result of training or learning or practice. It was a natural thing for him. As stated above he had achieved *Jātismaraṇa*, which is a part of *Mati-jñāna* as already noted. *Mati-jñāna* is again divided into four stages, called sensation (*Avagraha*), speculation (*Īhā*), determination (*Avāya*) and retention

(*Dhāraṇā*).⁸ Duration of the last one depends on capacity and degree of application of the faculty of memory. When it transcends, from one birth to another, it is called *Jāṭismaraṇa*. It can be acquired by a seeker as a result of destruction of *karmabandha* obscuring the faculty of knowledge of the soul. He had achieved great fame for this power and was called a '*Śatāvadhānī*' as we have seen before. He could also earn lot of money by using it, but he never did it. On the contrary, he found that practice and use of this power and the popularity he earned on this account, were hindrances on the path of self-realization. He, therefore, totally stopped all experiments and demonstrations of this power at the age of 20.

Like the above mentioned extra-sensory powers, he had another power or a sort of spiritual achievement (*siddhi*) whereby he could forecast future of anybody by reading not only horoscopes but also palm and face. He had also studied astronomy from his childhood and his forecast always proved to be correct. However, he stopped this practice also at the age of 23 years, because he found this activity also to be a great obstacle in his path of self-realization. Moreover he did not like people worrying about their future, which may have in its store both favourable and unfavourable happenings. He.

wanted people to face future boldly and with equanimity, because it was nothing but a fruition of one's own past acts. One of his great admirers and lovers was Sobhagbhai, who was one of the good aspirants and for whom Śrīmad had great respect. He requested Śrīmad to forecast his future but Śrīmad, not only refused but also advised him to bear *karmaphala* with equanimity and also told him that he (Śrīmad) had no desire left in him whatsoever to use such extra-sensory powers as he was keen to achieve higher spiritual goals.

2. Śrīmad's Studies

His extra-ordinary memory, intelligence and grasping and retention power proved to be great assets and boons for his studies of various faiths and subjects. The number of books which he has deeply studied and has referred to, in his writings, itself, is about 125. These include books belonging to different faiths and systems of Indian philosophy and spirituality. These books are written in different languages like *Ardhamāgadhī*, *Śaurasenī*, *Apabhraṃśa*, Sanskrit, Hindi, Gujarati etc.. The list of books he studied includes not only books of Jain religion like *Acārāṅga*, *Uttarādhyayana*, *Thāṇaṅga*, *Sūyagaḍaṅga*, *Tattvārthasūtra*, *Gommaṭasāra*,

Samayasāra, *Pañcāstiksāya* etc., but also *Bhāgavata*, *Yogavāsiṣṭha* *Vicārasāgara*, *Vairāgyaśataka* and many others. He has given numerous references from above mentioned and other books and also from the works of numerous saint poets, such as Narasi Mehta, Mīrā, Akhā, Chottam, Kabīra, Muktānanda, Sahajānanda, Banārasīdāsa, Ramdas and others for whom he had great devotion. In that context, he contends, “They might not have achieved omniscience, but they were very near to that state. I have admiration and respect for them and I feel as if I were in their continuous service. In fact that is a source of my inspiration. They are aspirants of very high order and I respect them more than *jñānīs* (*ātmajñānīs*), because the saints are always in the devotional service of *jñānīs* and this fact makes me a slave of the saints ”.⁹

In this context it is worthwhile to note the remarks of Dr. Sarayu Mehta. She says, “Scriptural knowledge of Śrīmad was not limited to any one system of faith or any one language. He had extensively studied many systems of faith and religions. Not only that but he had also digested the same very well. This is obvious from his various quotations. Besides these books, enumerated above,¹⁰ he had studied many other books and digested the knowledge in those books also. It seems that he

was a great *sādhaka* in his past life and acquired some *ātma-jñāna* and inherited from past life philosophical knowledge of numerous books, which perhaps he had not read in his present life. This was possible for him because of his extra-sensory powers.”¹¹ He himself has said that reading of one verse gives him knowledge of thousands of *Śāstras*.¹² Such things were possible for him only because of his purity of soul and the resultant extra sensory powers.

Śrīmad was a businessman of a special type. Though he was dealing in jewels and pearls at a place like Bombay, religious qualities like honesty and contentment and his aim of self-realization were always at his heart. He did business and earned money, but he was not attached to or greedy of it. Mahatma Gandhi observes, “Śrīmad has proved that a religious man must prove his religion in every act of his life. Religion is not to be observed only on an *Ekādaśī* day, or an *Id* day. To observe it in such manner is equal to not knowing what religion is. Śrīmad always said so, believed and practised that concept.”¹³ He had learnt the art of evaluating jewels and therefore he was invited to be a partner in joint business concerns which had dealings with European, Arab and other countries. Because of Śrīmad’s way of dealing, the firm came to

be recognized as one of the leading firms in jewellery. Much of the credit for that goes to the expertise of Śrīmad in that business and also to his honest and fair dealings. After working as a partner in the firm for about 6 years, Śrīmad decided to retire from the partnership (at the age of 27 years) but partners did not allow him to do so and therefore he had to continue; but he continued only in an advisory capacity and finally retired after three years. He was well-versed in accounts also and could guide others in accounting matters. When he retired from business, he directed his firm to credit all the money due to him from the firm, to the account of his brother Mansukhlal, though he had sons, to whom he could have given the share. This clearly shows that he carried on business for the need and benefit of his joint family, and did not want to become rich himself. Mahatma Gandhi in his autobiography, while writing about Śrīmad has quoted the following passage of Śrīmad's letter written to his great associate and admirer Sri Sobhagbhai :

“Your advice to reduce the activity of trading in jewels is very correct and I always intend to do so . . . I may tell you that I am not doing the business with any greedy intent, nor I do any activity with the desires, or passions, though I am quite active. Generally

business activities are done to acquire money, but I think my activities are meant to give away.”¹⁴ Mahatma Gandhi, while writing about Śrīmad, has quoted Śrīmad, as saying, “Though I am always with myself, I do not like to be known as a person involved in spirituality, as long as I am doing business. Of course, my inner state is a state of *Samādhi*.”¹⁵

Śrīmad was endowed with not only excellent memory and super intelligence, but also with ingenuity of a special kind, found in spiritually advanced saintly persons. He was a great poet and also a master prose-writer. All his writings are full of philosophical and spiritual knowledge and are based on his own experience as a seeker and experiencer of the truth. He has never written anything, just for the sake of using his intelligence or for popularity or any financial or other gain. His main object of writing was to help and guide persons on the path of self-realization, which is and can be the highest goal of a human life.

Attaining self-realization is accomplishing bliss. Most people have never thought of this principle. Those who have thought of this and are trying to achieve the goal are generally found to be misled, for want of proper guidance, by the so called religious teachers themselves.

Śrīmad was pained to see the miserable condition of such seekers, because he found that they were either bound by sectarianism or involved in observing rituals, not knowing the very purpose of their observances or why they were pursuing acquisition of philosophical knowledge and were far away from the genuine preachings of *Vītarāga* like *Mahāvīra*.

3. Śrīmad's Works

Śrīmad's writings can be divided into a few groups on the basis of the period of their composition as, his early writings i.e. those till he attained the age of 20, the writings between 21st to 25th year of his life and his later writings between 26th to 34th year, i.e. the last part of his life.

The other way of dividing the writings of Śrīmad is on the basis of their type as : 1. Popular 2. Philosophical and 3. Epistolary. Here however, without grouping the writings of Śrīmad,¹⁶ we shall discuss them and furnish necessary information about them in brief, because the detailed contents of these will be discussed later separately subjectwise.

Śrīmad, upto about 20th year of his age, was in the stage of learning, studying, researching and

experimenting. No doubt he has written a lot of very valuable prose and also composed many poems in his early age also. In the 8th (or 9th) year of his life, he had composed some poems on *Rāmāyaṇa* and *Mahābhārata* and he was also writing articles and poems for the periodicals; but these are not available. What is available is the corpus of his writings after his 15th year. Most of his works written during a period of 5 years from 15th to 20th year of his life, were published during his life. But some of his important and valuable works composed by him after his 20th year were published only after his death. His works of this later period have special significance, because at 20th, he had stopped many of his social activities such as using his intuitive, extra-ordinary and super-natural powers like, *Avadhāna* telling future, clairvoyance or telepathy, with the help of which he could see beyond ordinary vision, read the visitors' mind and do many such things and he concentrated on his *Sādhana* as far as it was possible.

The works like *Bhāvanābaodha*, *Mokṣamālā* were written by him at the age of 16. Though he wrote articles and composed poems before his 20th year, on social subjects such as, education of women, *Svadeśī*, 'Who is really rich?' etc., not many of these compositions

were finished and published. However, his *Bhavanābodha*, and *Mokṣamālā* reveal his profound knowledge of philosophy, especially Jainism. They also show his love for spirituality and the goal of self-realization. Before twenty, he had also translated some Prakrit and Sanskrit books and written scholarly articles as well.

His writings after his 20th year, evince profound philosophical knowledge. He has composed great poems like *Ātmasiddhi*, *Mūlamārga*, *Apūrva Avasara*, which are of great philosophical and spiritual value. *Ātmasiddhi* is a summary of his philosophy and spirituality. It is a lucid exposition of the famous *Mokṣa-Sūtra*, Samyagdarśana-jñāna-cāritrāṇi- mokṣamārgaḥ enunciated by Ācārya Umāsvātī in his *Tattvārthasūtra*. *Apūrva Avasara* is a poem depicting an inner state and urge of a spiritual *sādhana* and also his own internal state when his end was quite near. In this poem he has described the various stages of an aspirant's progress on the path of self-realization. The poem also shows his urge and craving for final emancipation. Mahatma Gandhi appreciated the poem so much that he included it in his book of *Āśrama Bhajanāvalī*, a collection of devotional and spiritual poems and songs of great saintly poets.¹⁷

His writings after his 20th year consist mostly of his letters or replies to associates, admirers and inquisitive aspirants, who were always seeking from him his advice, guidance and knowledge about many philosophical and scriptural problems. Some of them were Jain *munis* also and persons like Mahatma Gandhi, who were keen on moralizing and spiritualizing the social and political movements. Mahatma Gandhi was very much impressed by spiritual thinking of Śrīmad. E.H. Erikson, in his book, 'Gandhi's Truth', says, "In fact, this young man (Śrīmad) and his precepts were to become the anchor of young Gandhi's religious imagination during the very period of his life when he felt most lost" (page 158). Then on page 162, Ekison says, "No doubt young Gandhi recognized in the twenty five year old friend (Śrīmad) something of what he felt was his (Gandhi's) essence he found in this friendship the first affirmation of his yet deeply inarticulate ethical direction." Then on page 163 Erikson says, "Young Gandhi had met a genuine seeker of truth (Śrīmad) and we shall find essential elements of Jain thought in Gandhi's later ideology." Śrīmad's explaining of some Jain doctrines like that of *anekānta* had made very great impact on Gandhiji. Erikson while referring to such impact quotes Gandhi on p. 181, "I very much

like this doctrine of maniness (*anekāntavāda*) of reality.... It saves me from attributing motives to my opponents or critics Today I can love them because I am gifted with the eyes to see myself as others see me and vice - versa.”

The abovementioned poem, ‘*Ātmasiddhi*’ consists of 142 verses and ‘*Apūrva Avasara*’ consists of only 21 verses. *Ātmasiddhi* was composed by him in one single sitting in about 2 hours. The poems are not only of a very high poetic and literary merit but they also contain substance of very difficult philosophical subjects, explained in very simple language and in a very few words. They are best examples of his poetic genius, study, research, reflection and experiences as a *Sādhaka*. They also show his own urge to achieve the goal of self-realization and his love for the seekers. He has prescribed a simple, short and effective *Sāadhanā* for the aspirant, especially in *Ātma-siddhi*, which if practised and followed sincerely can definitely help a seeker achieve the goal of self-realization in considerably short time.

Ātmasiddhi was composed by him when he was 28 years old at the request of Sri Sobhagbhai, who was a very senior and sincere aspirant and who had high

regard and devotion for Śrīmad. Śrīmad too had great respect and love for him. This poem enunciates six tenets (on which we shall elaborate later).¹⁸ These six tenets are the sum and substance of philosophy, practically of all Indian systems of faiths and *Darśanas* and there can be no or very little difference of opinion about this fact. If one digests these tenets and the whole poem, one need not study too many scriptures and books of philosophy, unless one desires to be a *pandita* and wants the satisfaction of possessing huge knowledge and is not keen about self-realization. This poem is translated in many languages and a number of commentaries are also written on it.¹⁹

Apūrva Avasara can be said to be another poem of high poetic value. He had achieved great spiritual height when he composed this poem at the age of 29. He begins his poem with very impressive and attractive expressions of a true aspirant who is extremely eager for self-realization. The poem begins with the query, "When will that unique moment come, when I shall be totally free from internal and external knots?" This poem has acquired popularity, not only among the Jains, but also among other religious sects.

Besides the above mentioned poems, he has

composed about 40 other poems, containing thoughts regarding soul, liberation, guidance for aspirants, self-realization and other philosophical matters.

He has also translated some Prakrit scriptures such as the *Pancāstikāya*, the *Daśavaikālika sūtra* (incomplete), *Dravya-saṅgraha* etc., and also discussed and interpreted many other scriptures and has done this with a view to explaining what is the real philosophy of Mahāvīra. Some of his letters also reveal his own internal state of spiritual advancement and achievements, the description of the behaviours of the enlightened, the virtues and potentials of soul, replies to queries, solutions to problems faced by the aspirants, importance of pious teachers, necessity and utility of devotion and many other such subjects. They also disclose the spiritual levels of different aspirants and the appropriate solutions and advice he has given to them, keeping in mind that every aspirant has to reach the destination. The most important thing that we get from the correspondences is the record of his own spiritual practices, experiments and the difficulties he encountered in his *Sāadhanā*. He had to face a lot of hurdles and obstacle on his path, since he was a householder and a member of a joint family, consisting

of parents, sisters, brothers, wife and children.

He could not totally renounce the worldly life even though he earnestly desired to. He wanted to do so to expedite achievement of the goal of emancipation but he was obstructed throughout his life because of his own *karmabandha*, despite detachment from worldly life and freedom from passion, desire, and ego. Such a life as his, can serve as the best guide for any seeker, as there is hardly any book available that describes such experiences in the life of an aspirant or a *sādhaka*.

In these letters we find a crystalline reflection of the real and the pure philosophy of the Jina, Mahāvīra, which aims at the welfare and bliss of every individual and also the society at large or rather the entire mankind. The letters also show sometimes a picture of the perverse state of religion prevalent in society. Śrīmad seems to be pained to see the present state of affairs, as it in no way helps the seekers to be happy either in this life or in the life to come. He is also pained to see that the so called Jain religious teachers also have forgotten the purpose and goal of religion and philosophy and all religious practices and rituals, namely self-realization and emancipation. He could not understand why they have become so sectarian and obstinate and have not

been following the teachings of Mahāvīra. We also note in the letters his confidence in himself when he feels that perhaps he is the only person in these times, who can teach and preach the real philosophy of Mahāvīra. His writings after his 20th year or rather those after his 23rd year, explain, interpret, and also summarize the true and genuine philosophy of Mahāvīra in very clear and explicit terms, the crux of which can be stated as follows :

Mahāvīra wanted every body to know his own Self. Men are suffering and are miserable because of their own doing. The main causes for the same are ignorance, especially about the self or soul, attachment, repulsion and delusion. The best way to be free from these is to know one's self and remain in its pure nature.

One should constantly be aware of the fact that one is not body, not mind and also not intellect but soul. One should, also remember that emancipation or bliss is one's birth-right and one's soul has potentiality to rise to Godhood.

Speaking about his writings, Mahatma Gandhi observes, "One of the peculiarities of his writings is that he has written what he has actually experienced.

There is no artificiality in the writings. I have not seen him writing a single line, just to impress somebody".²⁰ Gandhiji was in close contact with him for over a decade and was a great admirer of his spiritual thoughts and hence his remarks are so pertinent.

4. Śrīmad's Personality (His *Svādhyāya*, Research, his Thesis, Admirers and Devotees)

Śrīmad's was a special type of personality in many respects. It seems that after 20th year he was totally after his spiritual development, even while living like a householder. His early writings reflect that he advocated social reforms. They show that he was a votary of education for women as also for children. He advocated performing marriage and other social functions in a simple and economical way, and using goods made only in India and such other matters. A few of his writings advocating social reform are '*Svadeśīne vinatī*' (request for the fellow countrymen), '*Ārya Prajānī Padatī*' (the fall of Ārya people). To write on such subjects in the last century, definitely shows that he was interested not only in social reforms, but also in national uplift. However, after 20th year, he fully concentrated on studies of various systems of faiths (*darśanas*) prevalent in India. As a result of his studies,

thinking and deliberating on various systems, he came to his own interpretation and conclusions and thesis regarding religion and spiritualism, which were unique in the spiritual and religious world. He also studied various sects of Jain Religion, e.g. *Svetāmbara*, *Digambara*, *Sthānakavāsī* etc., and found that there was great rivalry amongst them because they had forgotten the welfare of their own souls and the principle of *Anekānta* preached by Mahāvīra. After his extensive and unbiased study and research, he came to the revolutionary conclusion that all religions preach only *Ātmadharma* and therefore there is, in essence, only one universal religion of *Ātmadharma* and hence it is not necessary to belong to any particular religion or its sect or even to that one, in which one is born. He came to the conclusion that self-realization is the only aim or goal of religions and faiths and further preached that whatever helps one to achieve that goal is one's religion. We find that he is preaching only this thesis to the aspirants through all his correspondences, writings and poems.

Whoever has come in contact with him, has noted one thing about him that he was a born ascetic and *Yogī*. He never had any attachment to mundane life; on the contrary he earnestly desired to renounce mundane

life as early as possible and pursue the goal of self-realization. His early writings like *Mokṣa-mālā* and *Bhāvanā-bodha* which he wrote at about 16th year of his life, prove this fact. Mahatma Gandhi came in contact with him when Śrīamad was about 23-24. Gandhi has described him in the following words :

“Whatever he was doing, eating, sitting, sleeping, he was firmly detached in every act. I have never seen him getting attached, attracted or crazy about any affluence of the worldly life. He was very contented in whatever he was offered to eat. His dress was very simple. Sitting on a chair or on the ground made no difference for him.”²¹ Gandhiji further says, “He was engrossed in his thoughts even when he would be walking. He had a miracle in his eyes which were very shining. He was never in dejected mood. His voice was so much sweet that one would never be tired of listening to him. His face was always smiling and displayed inner happiness. He had such command over language that he never had to try to find an appropriate word.”²²

His non-attachment became intense day by day. He never took care of his body, so much so that at the age of 32, he weighed 65 pounds and at 33, he was reduced to 45 pounds. Thus he was reduced to a mere skeleton,

but still he could always sit erect in *Padmāsana* for hours together. Even in such state of a very weak body, his face was always very serene, pleasing, joyous and jubilant, and this was because he was intimately connected with his soul, which is the real source of all happiness and joy and also because he was, as he has written so many times, in *Avikalpa samādhi*, an internal state of an aspirant where one's mind is very steady and firm, and where there are no passions, no thoughts, no desires and no body-consciousness. In spite of his being totally disinterested in mundane affairs, he, often, took part in worldly activities. But he did all that only as a part of his worldly duty towards parents, family and some others, but without any attachment whatsoever and with a view to seeing that his near relatives were not hurt because of his non-participation in such functions.

Though he was doing business in Bombay, he took away time for *sādhana* and went away every year to distant places and that too for months together and did his *Sādhana* and worked for his goal of self-realization. Whenever he decided to go in seclusion and quiet places, he tried to keep himself totally secluded. Sometimes he preferred to stay in jungles and mountains to secure seclusion. Even when he was in Vavaniya, his native

place, he would go away to some secluded places, and do his meditation, or recite and learn by heart some scriptures and he reflected on those and meditated. In the last few years of his life, he lived a very hard austere life like a Jain monk.

Śrīmad died in his 34th year, living a life outwardly of a layman, with his inner state full of detachment and free from passions. He was very eager, long before his death, to renounce the worldly life and embrace monkhood, but he could not do so for a number of reasons. He could not physically and totally dissociate himself from worldly things, wife, family, wealth etc. even at the age of 31, for which he was very very sorry. One of the reasons for which he could not renounce the worldly life and embrace a monk's life was his mother's affection for him; she did not allow him to renounce worldly life, in spite of his seeking permission many times. At the beginning of his 34th year, his health began to deteriorate because of acute dysentery. His weight came down to 45 pounds, but those who were close to him in his last days, his close associates and relatives, have recorded that even in his serious illness, he was internally very alert and gay and was never mentally or internally dejected or affected by the illness. On the contrary he would advise the persons near him to

remember that the soul is indestructible and permanent and hence nobody should worry about his death. He was fully prepared to give up and drop the body, as the body was very insignificant for him. Those near him at the time of his death have recorded that his end was absolutely peaceful and happy. This type of death is described in Jain tradition as *samādhi-maraṇa* or *paṇḍita-maraṇa*. While recording his internal condition, he writes : “ I have yet to complete a very long journey very speedily, but there are great difficulties.” He says that he has tried to discharge his burden in a very short time, but the acute bondage of *karma* was a great obstruction. In spite of that, there was in him unobstructed internal stability. His last words, when he was on the death bed, are recorded by his brother Mansukhalal, who was there by his side. Śrīmad had said that nobody need worry about him. Soul is permanent and after death his soul is going to obtain better life. He, therefore advised people around him at the time of his death to conduct themselves in a peaceful and quiet manner. He regretted that he could no more preach the valuable teachings of Mahāvīra. He advised everybody to be valorous in spiritual practices or *sādhana*. He requested his brother to take care of the mother, and declared that he was getting assimilated

in his real, natural state of the soul.

5. Śrīmad's Spiritual *Sāadhanā* as a Householder

We have already discussed about the life and works of Śrīmad in the foregoing pages. Now we propose to discuss Śrīmad's *sāadhanā* and his views on *sāadhanā* by a householder, and spiritual achievements thereof. Śrīmad was a householder and a family man, having in his family, his parents, brother, sisters, wife and children. He, very earnestly desired to renounce worldly life and lead the life of a *muni*, but could never do so. However, even though he lived his life as a householder, and not as a *muni* or monk, his spiritual achievement was not less than that of many *munis* or monks.

It is to be noted that even though he was a householder, a married and family man and also a businessman, his life was altogether of a different and unusual type. The qualities which helped Śrīmad in achieving his spiritual goal even though he was a householder, can be traced in his detachment from worldly life right from childhood and in his love for *Vairāgya-bhāva* and his firm faith in the principle that man's soul and body are distinct entities, which he learnt as early as the age of seven.

His study of different religious texts was very

dispassionate and judicious and this he did with the sole objective of finding out what is real religion or the ultimate truth or the reality. His non-attachment to any particular religion, sect, prophet, or scriptures and his constantly remaining with his self and in its nature, helped him attain his goal.

After studying various scriptures and particularly those containing the preachings of the *Jinas* like Mahāvīra, Śrīmad was confronted with the eternal questions like “Who am I?”, “What am I?”, “What am I not?”, “Why am I suffering and Why am I miserable?”, “How can I acquire supreme happiness or bliss?”, “How can everybody acquire bliss?”

He however found the answers to the above queries in the six eternal truths which are forgotten by man. The truths are : (1) There is soul; (2) it is eternal; (3) it is the author of its *karma-bandha*; (4) it is also the sufferer of the consequences of the *karma-bandha*; (5) there is emancipation of the soul from the *karma-bandha*; and (6) there is a path for the emancipation of the soul. ²³

As a seeker and *sādhaka*, he decided that the most important thing for him was to remember constantly that he was self or soul and not body, mind, intellect

etc. and he must constantly remain and be with the self and remain in its nature. The immediate effect of this practice was the realization that all worldly relations and possessions and the sufferings associated with them are connected with the body and are there because of the body and for the body which itself is temporary or fleeting, unlike the soul which is eternal and hence it is no use getting attached not only to such relations and possessions etc., but also to the body itself.

Being a part of the family, Śrīmad had to discharge his duty towards near ones and distant relations too. But spiritually advanced as he was even as a householder, he knew that discharge of duty should not be out of or because of any attachment to somebody or something or with some expectation, whatsoever. On one occasion he said, "Be unattached to your family and remain unfettered. Do not think that it is yours. The relationships are temporary and a matter of associations of past life and coincidence".²⁴ Śrīmad could not renounce worldly life even though he wanted to, as he was under obligation to maintain his family, which obligation he says was the result of his past *karma* and hence he had to discharge that obligation. He says, "So long as your *karma-bandha* is strong, you should maintain your family members, as they are

related to you through and because of your body and they may, also be dependent on you. You cannot abandon them by leaving them in lurch. If you are a householder, you should be content with so much earning as would be sufficient to maintain your dependents, but all the while you should be attentive to the welfare of the self.”²⁵ He has further said, “You should never entertain the idea of accumulating possessions for greatness or for the sake of the family members related to you, and should never get attached to those things (possessions and relatives) in any manner; because the efforts required for the same hardly allow any scope for the welfare of the self ”.²⁶ In this context, he has advised not to either rejoice or regret much for the events and happenings in worldly life. The reason for this is very simple. If one gets affected by everything happening around, one will never be able to look within and think of the welfare of one's soul. One has to develop equanimity if one has to be a good householder as equanimity is real *Sāmāyika* (a Jain ritual).

Generally householders perform rituals to keep up the tradition and to satisfy their ego. They give donations for the sake of name. They forget the fact that these lead to lower birth. Often, people are eager

to be called wise, but that desire is very harmful. An aspirant for higher goal must avoid such passions.²⁷

A householder seeking emancipation must seek a pious and enlightened teacher (*sadguru*) and be in constant readiness to obey his commands and for that purpose one has to reduce possessions, both physical and psychic.²⁸ It is necessary to renounce worldly life to be blissful, but if one cannot afford to renounce everything, one may renounce even partially. The way and manner of such partial renunciation, as advised by Śrīmad, is as follows :

If a seekar is in association with a pious teacher he will be able to convert his inauspicious tendencies and thoughts into auspicious ones thereby he will come to possess auspicious nature and become introvert. All this happens because of the extraordinary qualities and association of the pious teacher and his pious presence, supreme knowledge, absolute peace, and perfect renunciation.²⁹

He has further said that so long as one cannot totally renounce worldly life, one should, as a householder, act ethically and have always in view the welfare of the soul and work hard for the same and try to achieve the goal.³⁰ In his writings called *Upadeśachāyā* he

defines a *Śrāvaka* (a seeker householder) as one who has cultivated in him contentment, whose passions have subsided, who has developed his inner qualities and who has succeeded in being in pious company. Such a *Śrāvaka* only can comprehend the preachings of the omniscient. The life of such a *Śrāvaka* can take a different turn and his inner state can then improve. Śrīmad has advised such a *Śrāvaka* not to get angry, because anger hurts the person himself first and then hurts others and therefore a seeker householder should never get provoked and be angry.³¹

In the same *Upadeśachāyā*, Śrīmad says that all acts should be done without any hypocrisy or deceit, and also without attachment, pride and any expectation of any fruit.

A seeker householder has to remember that real sins are anger, pride, deceitfulness and greed. They are the causes of influx of *karma*-particles of karmic matter and hence must be avoided or at least subsided to maximum extent possible. If one gives up eating at night, but cannot reduce attachment to the *Sanisāra* and is full of passions, like anger etc., giving up eating at night will be of little help. But if one gives up perverse faith (*Mithyātva*), it is definitely beneficial and useful.

He defines perverse faith as considering oneself as the *Kartā* of everything, like “ I am the author, I am the doer. How ably I do things !”, Unsubdued ego is the source of unlimited miseries. We have to remember that nobody is able to give to or bestow on anybody anything, nor anybody is able to receive or accept anything. That is mere appearance. People forget that gain, loss, life, happiness, unhappiness etc. are all acquired as per one's *karmabandha*. To say or think, “ I have given, I have made somebody happy or unhappy”, is nothing but pride and false notion, which invites further *karmabandha*.³²

It may be noted that a good *Śrāvaka* is a partial or *miniature* monk or *muni* and all the rules, disciplines, sacrifices etc., required to be followed by a *muni* or a monk are also required to be followed by a *Śrāvaka*, but only on lesser or smaller scale. It is significant to note that whether one is a *Śrāvaka* or a monk, one's internal spiritual height cannot be judged from status as a *Śrāvaka* or a monk. Take for example the case of Śrīmad, who had definitely reached such spiritual height as very few *munis* can attain. The sole test is how much *vītarāgatā* an aspirant has achieved with the acquisition of right faith, right knowledge and right conduct and whether he is constantly aware of duality of soul and body and whether he has cultivated the ability to be

always with the soul and in its nature and thus constantly remain in *Ātmabhāvanā* and be free from ignorance (*Mithyātva*), attachment, repulsion, delusion, passions, greed etc..

One of his statements regarding worldly life is noteworthy, especially because house holders are generally found to be complaining that worldly life is full of sufferings and misery. Śrīmad has described his own state as follows : “There is no scarcity of worldly problems for me, but as I have no feeling that it (*Samisāra*) is mine; it does not create any anxiety or fear in me .” It is to be borne in mind that “mineness” (attachment and delusion) is the root cause of all worldly worries and miseries.³³ Śrīmad holds that the greatest weakness of human beings, which is most difficult to overcome and which is the king of all weaknesses and faults, is the attraction of a woman or wife. About this attraction, he has said that one has to remember well that the fault or problem does not lie in the woman, but it lies in one's mind or the self. It is one's passionate mind that runs after the woman, forgetting its own (self's) real nature. So what is wrong is with one's mind or psyche, not with any woman.³⁴

6. Śrīmad's Spiritual Evolution and Achievement

Śrīmad was born not only to be a spiritual person but also to be a spiritual revivalist leader. In common parlance, his life can be said to be an odyssey of 33 or 34 years for a *Sādhaka*, who had to work very hard and zealously and against many odds and difficulties. His temporal life was very short, of only 33-34 years. But one's temporal life is only a halt in the limitless journey of the soul in spiritual terms. The supernatural qualities, memory, intelligence etc., which Śrīmad displayed in his childhood and also in young age and his intellectual and spiritual achievements in a short span of 33 years of life are proof of the fact that this life of his was nothing but a continuation of his previous lives and also of the fact that he had worked hard and acquired those qualities in earlier lives and inherited them in this life.

His spiritual evolution and achievements can be assessed and appraised from some important events in his life as well as from his own writings and statements about himself in some letters to his associates and admirers and also in some of his poems.

Śrīmad was also good enough to narrate in one of his writings called *Samuccaya-vaya- carcā* and in two

other poems called *Sukhakī Sahelī* and *Dhanya divas āho* some important events of spiritual importance in his life which contributed to his spiritual achievements.³⁵

Dr. Sarayu Mehta in her thesis 'Śrīmadanī Jīvana-Siddhi' has divided his life in four stages.³⁶ In the first stage, of the first 17 years of his life he studied and comprehended and digested various systems of faith in India. This he did by way of research on the *Sat* or the Reality and to know what is real religion, what is the purpose of religions and different philosophies and which system or philosophy can best help man achieve supreme happiness and how to accomplish that state of bliss.

Second stage is of five years (18th to 22nd years). As a result of his study and research and the incident at his 7th year, which caused recollections of many of his past lives, he developed an attitude of detachment towards mundane life, and a conviction that soul is different from body, it is eternal and is taking rebirths because of ignorance, attachment and repulsion and he came to firmly believe in the existence of soul and its eternity.

Third stage consists of about next five years (23rd

to 27th years of life). He has recorded that, at the end of 23rd year, he achieved *Samyaktva* i.e. firm faith in the existence and eternity of soul and its being independent of body etc., and to its capability to be emancipated and achieve bliss.

This achievement of *Samyaktva* for him was an experience of soul and progress towards *vītarāgatā* (passionlessness). However, during this period, his worldly activities and responsibilities increased considerably. This was a great hindrance in his earnest desire to abandon all worldly life. Still, he was working very very hard in his pursuit of self-realization, and never got attached or mentally or internally involved in mundane activities and maintained the state of *Samādhi* through all his activities.

According to Dr. Mehta, his fourth and last stage was of about five years prior to his death. In this stage, the obstructions and impediments in his way of *Sādhana* became weaker. He was very close to self-realization and was fully convinced that best way to realize the self was the one preached by a perfect *Jina* or a *Vītarāga* and therefore he worked harder to be totally passionless and detached (*Vītarāga*) and reached a stage which was near total emancipation or *Kaivalya*.

We have already recorded that at an early age of 7, Śrīmad had *Jātismaraṇa* due to which recollections of his past lives moved before his eyes like a film, which showed him that his soul had been taking births without a break because of ignorance, attachment, repulsion, delusion and other passions. These recollections created in him strong abhorrence for the above emotions and love for detachment from mundane life. This incident gave a boost to his psychic development. It may, therefore be called the foundation of his spiritual achievements.

His religious life in his childhood also helped him in cultivating emotions of sacrifice or abandonment as he devotedly visited Kṛṣṇa Temple and listened intently to the miracles of his life. Visiting Jain religious places and people and studying their *sūtras* and books developed in him love for living beings and *Ahimsā* and friendliness towards every being.

In his poem called '*Amūlya Tattva-Vicāra*',³⁷ he reveals some spiritual thoughts and problems which he has digested as a result of his deep and extensive study and research of various systems of faith and philosophies. In its first stanza he says that it is because of great auspicious deeds that human life is secured by

the soul. It should be used to achieve liberation or total emancipation. But it is unfortunate that we have never tried to avoid even a single future birth. Often he used to ask himself “ Who am I ? ”, “ Where from have I come ? ”, “ What is my real nature ? Why and to what am I getting attached and identified with? Should I still cling to all that or give it up ? ” In the same context he says, “ If we quietly and thoughtfully think over these problems, that thinking itself, will reveal to those queries answers and also unfold philosophical principles of spiritual knowledge ”. Further he says that for the above purpose, one has to believe and follow the preachings of only such faultless pure persons as have realized and experienced the self. He is, in all earnestness, advising seekers to know their self, and be equitable towards all. At this time his love and sentiment regarding detachment (*vairāgya*) became very intense, so much so that he himself was rather astonished with it.³⁸ As a result of this developed *vairāgya*, he stopped exhibiting his natural and super-natural powers and at his 20th year, he solely devoted himself to search of the soul by remaining in contemplation of soul and its nature (*ātmabhāvanā*) and *samādhi* and also developed intense *vītarāgatā* which is seen in letters written by him after his 20th year. They are full of preachings of

such spiritual subjects only. He was also very very disinterested in living as a householder, but he had to live like one, as his past *karmabandha* required him to undergo all the activities as a householder. However, as a result of *sādhana*, deep scriptural knowledge, coupled with *vītarāgatā* and *ātmabhāvanā*, he had developed in himself a confidence that he was like Mahāvīra and could preach and propogate religion as Mahāvīra did. This confidence of Śrīmad was, no doubt, rather unusual, but it was definitely justified, considering his deep knowledge of scriptures, and of the preachings of Mahāvīra and his own spiritual achievements.

In spite of the intense detachment from mundane life, he had to get married in his 22nd year. This event in his life, however, did not come in his way of *Sādhana*. Śrīmad has recorded an unusual incident that he was getting lightning flashes in circles from his left eye and there was a lot of light and strength overflowing through the eye. However, he says that his meditation was stable and peaceful.³⁹ In course of time, he came to believe in idol-worship unlike the *Sthānakavāsī* sect of the *Jains*, which does not believe in idol and idol-worship. Śrīmad himself also, upto the age of about 22, did not believe in idol-worship. He came to believe in this mode of worship because he was convinced that it is a good

means or an aid or a help to remember the qualities of the *Jinas* and the path which they followed for achieving liberation and to get inspired to cultivate the *Jina's* qualities and follow his path, which he himself very sincerely did in his life. It is to be noted that the basic principle of his philosophy and spirituality was not to belong or get attached to any particular sect or system or faith, but only to be in the self for realizing the self. He has declared this many times.⁴⁰

Śrīmad firmly believed that the purpose of all scriptures, rituals, knowledge, theories, *yoga* and devotion is realizing one's nature and he followed and practised this principle very scrupulously throughout his spiritual journey. He also firmly believed that to follow that principle successfully and to achieve the goal quickly, one has to totally abandon the worldly life. However, Śrīmad himself could not do so and was very very pained to be in the mundane life. But here we have to note that though outwardly he was a householder and businessman, internally, he was totally non-attached and unconcerned about that and was always with his self and was always absorbed in its nature.

His poem '*Sukhakī sahelī hai, akelī udāsīnatā*' is

very important for the study of his spiritual development. In this poem, he says, "At a very tender age, I comprehended philosophical perception or understanding (*bodha*) and that itself proves the theory of rebirth. I could accomplish at an early age and without any efforts, what others would accomplish in advanced age and with great difficulty."⁴¹ He, however, mentions, "I was once upon a time thinking that there could not be any life other than the present (either past or future), but while thus thinking and studying about rebirth I came to search and find out the root of *ātmadharmā*."⁴²

Śrīmad's life between 22nd to 24th year was typical and a trying period for him.

He got married in this period and also had to start new business of jewellery as a partner at Bombay. Thus outwardly he was getting more involved and engrossed in worldly life, but he did not allow all this to weaken or dilute in any manner his pursuit of spiritual *sādhana*. On the contrary, he used all his sensual, intuitive and extra-sensory powers for his spiritual development. He recollects his past lives and is very much pained to note that he has always been taking limitless rebirths because of his ignorance, attachment, repulsion etc..

This thinking, in fact, helps him to fortify his sense and sentiment of detachment and his resolve for achieving emancipation in the present life.⁴³

The twentythird year is an important mile-stone in his life, when he seems to have achieved great depth in his spiritual *sādhana* and perserverance. Once he says, "Day and night I am thinking of higher achievement."⁴⁴ *Paramārtha* itself is, now my food, my sleep, my bed, my dream, my enjoyment, my possession . . . these days I do not feel like seeing, crying, smelling anything, listening anything, touching anything. I do not like speaking, nor do I like being quiet, nor do I like sitting nor standing, nor sleeping nor awaking, nor eating nor fasting. I feel like running away to some place, may be a den but I have to discharge certain mundane duties, which, of course, I am doing but without any (emotional) concern.⁴⁵

He further says that he was not sorry for mechanically carrying out certain worldly duties, but that too was gradually becoming unbearable for him.

As a result of the depth and progress in his *sādhana* in the 23rd year, he accomplished *samyaktva* (right attitude) and some other *siddhis* (spiritual powers) and also *ātmajñāna*. Now he wanted to abandon

everything and devote himself totally to spiritual pursuit. He also wanted to propagate the true religion, he had researched. But he was unable to do so. On one occasion, he made a very typical observation about his spiritual progress, especially about his *ātmajñāna* and his inner state.⁴⁶ He said that he was realizing the importance of his *ātmajñāna* and if he strove hard, he could soon achieve absolute bliss. He was very happy that he had been able to acquire doubtlessness, fearlessness, clarity of thinking and impartiality to a very great extent and he could also acquire those virtues fully. Regarding his inner state during this period he says that there was no doubt that he had achieved *ātmajñāna* and his *kārmic* bondage was slackening, but he had yet to accomplish pure (*nirvikalpa*) *samādhi*. It had to be accomplished because it was a stepping stone for self-realization. One has to attain a stage where one is totally free from delusion (*māyā*) so that there is no difficulty in realizing the self. Śrīmad had decided to achieve such highest state of delusionlessness and then openly propagate true religion. Of course, for that he had to abandon householder's life, and then only he could guide others for welfare of their soul.⁴⁷ He was confident that he could do what the *Tīrthanikaras* had done, but he had to

hold back for certain reasons. In one of his letters to his very intimate associate Shri Sobhagbhai, he writes, "I have realized the final stage and experienced it . . . I am fully conversant with the nature of the self".⁴⁸ One feels that he had become not only confident, but also complacent about his achievement, as in the same letter he says, "I do not want liberation, nor omniscience as defined by the Jains".⁴⁹ Speaking about the worldly life he says, "Let the world be gold itself. For me it is worthless as a blade of grass".⁵⁰ He harps on the same tune when he says, "There is no difference for me in a house or a jungle".⁵¹ In his 24th year, he had reached a unique stage where there was no 'mine or thine'. This means that he did not belong to anybody or anything nor did anybody or anything belong to him. He felt, he was living at the instance of others, but he wanted to give up and be free from everything.⁵² He further explains his internal state in the following words, "I have no taste for anything. I do not desire to gain or acquire anything; I am not mindful how things happen in the world around me, I do not differentiate between friend and foe . . . I have to remind myself that I have a body . . ." ⁵³ All this means that his body-consciousness was reduced to the minimum. We have also to note that all this was happening even though he was a

householder and had to do necessary duties as such. He has explained the reasons as to why he could not give up the world, though he had acquired a very high stage of *vītarāgatā*. He could not avoid discharging those duties as it was his destiny or *karmabandha* of his past. Describing this state, he has also reminded others that his self was stable in its nature. He has also said that his soul was practically emancipated.⁵⁴

Recording his contentment with his spiritual achievements, Śrīmad says that as he had become conscious of his (self's) nature, he had acquired everything he had desired and nothing remained to be gained, nor was there anything to be renounced, as he was firmly stable in his nature.⁵⁵ He describes his achievement by saying that though he was still a householder and was having some problems regarding worldly life, he was in intense and unwavering introvert psychic state (*avikalpa samādhi*) and therefore worldly problems were no problems at all, and his internal *samādhi* had become a usual state for him. Of course, he very much desired to have physical (*dravya*) *samādhi* also, but could not achieve it because of his *karmabandha*.⁵⁶

We find that he declares himself to be totally free

form passions, like anger, pride, greed, fear, hatred etc., and also from his family, wealth, children, wife etc..⁵⁷

He has described his feeling of loneliness in his 24th year by saying, "I am totally unconcerned or disinterested in the world, God and everything . . . Liberation is very close to me". He said, "I am certain about it, my mind is not interested in anything except my soul."⁵⁸ Regarding his advanced stage of spiritual development he says that facing worldly problems dispassionately and peacefully and without getting disturbed internally is itself a spiritual *sāadhanā*. Since he had been practising that *sāadhanā* for quite some time, he felt liberated. He did not experience such feeling earlier, when he was engrossed in worldly problems. This achievement in the spiritual journey of an aspirant is very important. Though one may progress towards the goal of self-realization, one has to suffer or enjoy the fruits of one's past *karmabandha* and if those suffering or enjoying deter an aspirant, his progress towards the goal may be hindered.

It may be asked as to why Śrīmad did not abandon worldly life and embrace monkhood; we find some people doing so, even though they have a lot of personal, family and worldly problems. Śrīmad has answered

this question. He says, "I have not remained a householder (even at the age of 25) out of any inherent love or attachment. I have to discharge my duty as a householder and a husband and get rid of my past *karmabandha* in respect of my family and my wife. Similarly I am getting freed from my past *karmabandha* by doing the needful for my family and wife. . . . I am not remaining in *saṁsāra* for the sake of wealth, enjoyment, happiness or selfishness or emotional binding . . . nor out of any fear. I am absolutely untouched by pride and insult or contempt."⁵⁹ He had developed a very strong sense of distinctness of soul from body and also experienced it. He says, "As a seer of a pot is different from the pot, so, the soul, who is the seer and knower of the body, is different from the body and is not body. As that is a proven fact, there is no sense in rejoicing or grieving at the decay, growth, appearance etc., of the body."⁶⁰ In his 26th year, he is experiencing great sense of equality and love towards all the souls of the world, as if every soul is like his own soul. He says that he desires peace and happiness for every soul, as he desires for his own. He had the same dispassionateness towards or detachment from his own family members as he had in respect of others. He did not desire to do anything special for anybody.

He had the same attitude towards everybody or everything. He says that an aspirant having a discriminatory intelligence (*viveka*) should not get entangled and feel happy in transitory and worldly things. One seeks refuge in relatives like parents etc., But all worldly relations are based on selfishness. So seeking refuge in relatives who must be having their own interest to serve, is definitely a folly.⁶¹

Śrīmad has composed a poem, called '*Mūla mārḡa*' at the end of his 28th year. This poem enunciates the *Mokṣa-mārḡa* in very few appropriate terms. It defines the three components of *Mokṣa-mārḡa*, namely, 1) *samyag darśana* 2) *samyag jñāna* and 3) *samyak cāritra*. The importance of this poem is great, from philosophical point of view, especially for striving for liberation because he has composed this poem after his achieving great heights in spiritual practices. In the very beginning of this poem, he tells us that he was not composing the poem (preaching the real path of the *Jina*), with the object of getting praise or esteem, nor because he was afraid of any birth hereafter for himself. He says that he was doing it with the sole object of the welfare of aspirants. The poem, very clearly proves that he had seen the right path and also tread it.⁶²

He also composed a long poem called 'Ātma-siddhi' which will be discussed in detail in this work in a later chapter. This poem is well known among the aspirants. It is accepted to be the best guide for an aspirant to realize the self.

The reason for his turning to spirituality is recorded by him . On studying and realizing the awful nature of this *saṁsāra*, he decided that it had to be abandoned and that decision brought him great peace and *saṁādhi*. Such comprehension of *saṁsāra* is the result of numerous auspicious deeds of his past lives and he was happy that he realized the nature of this *saṁsāra* in his present life.

7. Śrīmad's Non-sectarianism

Śrīmad had studied many scriptures and books relating to different *darśanas* with the sole aim of finding out as to which system or philosophy will be more useful in achieving the goal of self-realization in shortest possible time. His conclusion is that precepts and practices of a *Jina*, (Conqueror) or a perfect *Vītarāga* (detached and passionless) person, are best suited for achieving self-realization and liberation. Many persons have achieved the final liberation (a state

of bodilessness and a state where one exists as a pure soul and soul only and nothing else) by following the preachings of such persons.

He has recorded the above-mentioned conclusion at many places and particularly in lesson no. 17 of *Śikṣāpāṭha* 98 of his book *Mokṣa-mālā*.⁶³ In that lesson he has given many reasons for coming to that conclusion. He believes that Jain *darśana* is perfect in all respects and is more useful for the welfare of the world at all times and in all circumstances and at all places. He was more impressed by the Jain philosophy, regarding the nature of the soul, than those of *Vedānta* and other systems. It is true that, the substance and aim of all systems and faiths in this respect is realization of the self, but it is only the *Jina* who asserts that the highest *ātma-jñāna* (knowledge of the self) is possible only if there is complete annihilation of attachment and aversion (*rāga-dveṣa*). It is to be noted that he was well-versed in *Vedānta* philosophy and this is obvious from the numerous references he has made to it in his writings. Though he appreciated and loved Jain philosophy more, he has stressed that liberation was possible only if one succeeds in total annihilation of *rāga* and *dveṣa* and *karma-bandha*. He, of course, firmly

believed that the root of all religions is *ātmadharmā* and whatever helps one to attain liberation, is his path of liberation. He has said in clear terms that there are no two *paths* of liberation.⁶⁴ All those souls who have achieved the highest bliss in the form of liberation, have achieved the same by one and the same path. That path is simple and straight and is of natural peace (*samādhi-mārga*). The path which liberated Mahāvīra will liberate anybody. Nobody can liberate himself by harbouring in mind any difference of opinion about philosophy or the path. In this context he says, “When I advise studying Jain scriptures, I never advise embracing Jainism, when I advise studying *Vedāntic* scriptures, I do not advise becoming *Vedāntin* or when I advise reading scriptures of other systems, I do not advise adopting any particular system. Purpose of my advice is that one should accept and follow the universal essence of philosophy and religion and keep aside dogmatic and ritualistic differences.”⁶⁵ He has further said that the purpose of preachings of all the scriptures, rituals, knowledge, *yoga*, devotion, is to achieve self-realization and if this is properly and rightly understood, one's goal is bound to be achieved.⁶⁶ He again states that the enlightened have advised that the aspirant should achieve *ātma-jñāna* by any path accessible to

him, because every system advises the realization of soul and tries for the attainment of liberation. The only thing that he wants an aspirant to do is to select a path (philosophy) with the advice of a *satpurūṣa*, which will help his soul acquire *ātmavā* (soulhood), right knowledge and right perception.⁶⁷ One has to remember that *ātma-jñāna* is the highest thing to be achieved. Therefore he has stressed this point by saying that whatever path is found by an aspirant to be suitable, may be followed by him. He need not worry about the difference of opinions. Whatever reflections, faith and knowledge help one realize one's soulhood (*ātmavā*), is one's path and all those souls who achieved emancipation and who achieve it in the present and who will achieve it in future, will do so with the help of the same inner state (*bhāva*).⁶⁸ About his own feelings he says, "My self has long forgotten to believe that it is essential to become a Jaina to achieve liberation."⁶⁹ He has repeatedly said that what he believed to be true religion or the best path to achieve emancipation is religion and religion according to him is giving up gross pre-occupations (*vṛttis*) of the mind, such as attachment, aversion repulsion and delusion which engender anger, pride, greed, etc.. To be constantly aware and discriminatory and to endeavour to remain

firm in the nature of the self is the true path. To intensify one's desire and craving for a state of highest peace is the religion accepted by all and one is bound to achieve the same if one earnestly desires for the same.⁷⁰

He has also declared in the same place that he does not belong to any sect (of Jain or any other religion), but he is in his soul. He means to say that he is trying to realize his soul. His firm belief is that liberation is there in the soul or rather in inner state of pure soul. He advises to forget the different faiths and systems of the world and also everything about Jain religion and only to remember and pay attention to the lives and autobiographies of the great pious teachers, who were inspired by *yoga* (above mentioned *sādhana*s)⁷¹. We find numerous reflections of such thinking in his early poems also. Such impartial, unbiased view and pure love for the Truth is disclosed in a very well-known verse of Ācārya Haribhadrāsūri. The verse reads :

*“Pakṣapāto na me vīre,
na dveṣaḥ kapilādiṣu |
yuktimaḍ vacanam yasya.
tasya kāryaḥ parigrahaḥ” ||*

The very reason why Śrīmad advocated and preached the philosophy of the *Jinas* is his love for the

truth and the love for achievement of the highest goal or bliss. It is therefore to be noted that his love for *Jinas'* philosophy is not out of any attachment nor is it born of any prejudice against any other system of faith. He views all the religious systems with quanimity and respect.

It is for the above mentioned outlook of Śrīmad that he freely appreciates spirituality in the poetry of great Indian saints like Kabīra, Narsinh Mehta, Mīrā, Ākhā, Dayārāma, Chhotama, Prītāma, Bhojo etc., who were not Jains. He has also advised the advanced seekers to study non-Jain scriptures like *Yoga Vāsishṭha*, *Maṇiratnamālā*, *Bhagvadgītā*, *Prabodhaśataka*, etc..

He was a perfect non-sectarian to the core of his heart and firmly believed that one need not belong to any religion, much less any sect of any religion, as such belonging itself proves to be binding and a hindrance in one's progress in *sādhana*.

As he was above sectarianism of different religions and faiths, he was above the sectarianism of the Jain religion too. In his early age, he was associated with *Sthānakavāsī* sect of Jain. This sect does not believe in idol-worship, on the contrary condemns it. In his

childhood he believed this concept but after his study and research of Jain and other religions he came to believe that an idol also is useful for awakening one's real nature, as it is a symbol of a *Jina* or a *Vītarāga* and can remind an aspirant that he also has to become a *Vītarāga*. He was also very much pained to see the quarrels and hatred among *Svetāmbara* and *Digambara* sects of the Jain which are the two branches of the same tree. He was similarly pained to see the many sub-sects of the above-mentioned two sects of the Jain. He has often very painfully said that these sub-sects have come up as the result of the ego and ignorance of the so called teachers or *ācāryas* about the true religion of the *Jinas*. He was very sorry that they have forgotten the aim of *ātma-jñāna* and yet they are trying to teach what *ātma-jñāna* is. Naturally they are unable to do so. For preaching *ātma-jñāna*, he himself wanted to totally renounce the worldly life and do it. But he could not do so. In his writings we find that he has always tried to bridge the differences between different sects of the Jains. Pandit Sukhalalji has, in 1922 A. D., said that it was Śrīmad who had started the work of uniting the above mentioned two sects and the third, *Sthānakavāsī* by deeply studying their scriptures and reflecting over them.⁷² Thus it becomes adequately evident that Śrīmad

was beyond any sect though he preached the path of Mahāvīra as the best path for realizing the self.

Notes And References

- 1) Vide. SR. 89, pp. 205-7
- 2) Sarayu Mehta, *Śrīmadnī Jīvanasiddhi*, pp. 125-27
- 3) Vide. SR. 89, pp. 205-7
- 4) SR. 424, p. 368
- 5) Ibid. 375, p. 338
- 6) Ibid, SR, *Sukhakī Sahelī*, p. 77
- 7) Of. TSū. 1.9
SR. 958 VyāSā 1. 171, p. 755.
Bhagavatīsūtra 88. 2. 317
- 8) TSū. I. 15.
- 9) SR 157 *Dainandinī*, 187. p. 257
- 10) Sarayu Mehta, op. cit. p. 49
- 11) Ibid p. 50
- 12) SR. 917. p. 646
- 13) Vide Autobiography, part II. p. 106
- 14) Ibid.
- 15) Ibid.
- 16) For various types of classifications,
Vide Sarayu Mehta, op. cit.
- 17) Vide *Āśrama Bhajanāvalī*
Nava Jivana Pravacana Mandira,
also SR. 738 *Apūrva Avasara*, p. 563
- 18) Vide. chapter III. 4. infra, p. 127.
- 19) Vide. Hindi Tr. by Hansārāja Jain,
Śrīmad Rajchandra Āśrama, 1991;
The Self-Realization,

English tr. of AS, by B. Govardhanadasji, 1985.

For more details, see introduction (Chapter I) Supra.

- 20) Vide. f.n. 13, Supra.
- 21) Ibid.
- 22) Ibid.
- 23) See, for a detailed analysis of these six tenets.
chapter III. infra. p. 107.
- 24) Vide SR. 223. p. 276
- 25) Ibid. 726, p. 561
- 26) Ibid.
- 27) Ibid. 727, p. 561
- 28) Ibid. 755, p. 576.
- 29) Ibid.
- 30) Ibid. 778, p. 603.
- 31) Ibid. 957 *Upacch* 12, p. 727
- 32) Ibid.
- 33) Ibid. 329, p. 316
- 34) Ibid.
- 35) Ibid. 960, *HN*. I, 32, p. 801.
- 36) Vide. Sarayu Mehta, op-cit. p. 542.
- 37) *SR*. 17, *MM*. 67, (*ATV*), p. 107.
- 38) Vide. *SR*. 960, *AP*, *HN*, I, 32, p. 801.
- 39) Ibid.
- 40) Vide. *SR*. 960, *AP*, *HN*. I. 37, p. 803.
- 41) Vide. *SR*. 77, p. 195
- 42) Ibid.
- 43) *SR*. 128, p. 221
- 44) Ibid. 133, p. 224
- 45) Ibid.
- 46) Ibid. 165, p. 245
- 47) Ibid. 170, p. 249

- 48) Ibid. 187, p. 261
- 49) Ibid.
- 50) SR. 214, p. 270
- 51) Ibid. 217, p. 271
- 52) Ibid.
- 53) SR. 255, p. 290
- 54) Ibid. 314, p. 311
- 55) Ibid. 328, p. 316
- 56) Ibid. 329, p. 316
- 57) Ibid, 347, p. 323
- 58) Ibid. p. 328
- 59) Ibid. 415, p. 356
- 60) Ibid. 425, p. 362
- 61) Ibid.
- 62) SR. 715, MūM. p. 523
- 63) Ibid. 17, MM. (Śikṣāpāṭha.98) p. 127
- 64) Ibid. 54, p. 182
- 65) Ibid. 358, p. 325
- 66) Ibid. 71, p. 193
- 67) Ibid. 64, p. 189
- 68) Vide. f.n. 66, supra.
- 69) SR. 120, p. 218
- 70) Ibid. 37, p. 169
- 71) Ibid.
- 72) Vide. Sarayu Mehta, SJS. p. 99

Chapter III

ŚRĪMAD'S PHILOSOPHY OF ĀTMADHARMA AND SPIRITUALITY OF ĀTMASIDDHI

1. Introductory.

We have already seen that Śrīmad's spiritual approach to reality is unique feature of his philosophy. For him *ātmadharma* is the essence of all philosophy and the purpose and goal of *adhyātma*. His writings are considered authentic in respect of such philosophy and religion. For him religion is the way of life, leading to the goal of human progress and perfection. He holds that evolution of man is mainly his spiritual evolution, his advancing towards self-realization through self-purification. This path of self-purification is the right approach to reality that Śrīmad has first practised himself and then preached and prescribed.

Thus, according to him *ātman* or self is the ultimate reality and self-realization is the only way to realize that reality, which is nothing but total liberation, which is real and genuine happiness and eternal bliss.

For him *dharma* or religion is the path of self-realization. This definition is based on metaphysical principle of things in reality, because in terms of metaphysics *dharma* is, in fact, the very nature of a thing.¹ Therefore, as regards the self, functioning of the self in its own nature is *dharma* i.e. religion. Śrīmad observes that this is universal and the only path leading to liberation irrespective of differences in time, place, sects etc., as it abides in self and its realization.² He further adds : “ The purpose of all scriptures, actions, knowledge, *yoga*, devotion is to realize our own nature (i.e. *ātmā*).³.... *Ātmadharma* is the root of the tree of philosophy, while different systems are its branches”.⁴ All religious persons have attained liberation through self-knowledge, by overcoming *rāga*, *dveṣa* and *moha*.⁵ Purity of perception, cognition and conduct residing together in the *ātman* is the basically real, and abiding path and it is therefore, the ‘*mūlamārga*’ according to the *Jina*.⁶ There are many philosophies of *ātmadharma* and spirituality preached by others. In what follows

we propose to study Śrīmad's concept of *ātmadharmā* on the basis of his writings in general and '*Ātmasiddhi-śāstra*' in particular.

Every living being, human or non-human desires and lives for happiness. He tries his best to be happy and directs all his activities towards acquiring happiness. The famous *Ācārāṅga-sūtra* of Jains in chapter IV entitled *Sammattani* says, “*savve pāṇā, savve jīvā, savve bhuyā, savve sattā ----suhasāyā, dukkha-paḍikūlā*.”⁷ It means, “All beings, all lives, all creatures and all existences desire happiness and peace and avoid misery”.

Like many great prophets of the world, Śrīmad Rājchandra also was very compassionate. He found that everybody was suffering and miserable either physically, mentally or in some way or the other and tried his best to get rid of the suffering and misery, but hardly succeeded in his attempt, in spite of the best of his intentions, efforts and means. The reason for such failure to be happy is that we do not know the root cause of suffering and misery and also do not know the real remedy that can make one happy, at least temporarily, if not permanently.

Some people in this world seem to be happy in some respects, as they have some worldly assets, like wealth, family, good health, name, fame, power, long life etc.. But such people also become unhappy, when some of these assets depart or leave them, in spite of their love and attachment for them. In any case nobody can escape from the misery of birth, old age and death, which in themselves are miseries.

Śrīmad has discussed this problem in details and preached the right means of getting rid of misery and suffering and acquiring bliss or supreme happiness.⁸

Prophets and saints have tried, propagated and preached numerous paths and ways for human beings to enable them to achieve happiness. In course of time these paths and ways have come to be called religions. In spite of these various religions, human beings are not found to have succeeded in achieving happiness - real and everlasting happiness, though it is absolutely within their own power and ability. This is mainly because they have forgotten that their own self is the source, fountain and treasure-house of happiness and bliss, and not things other than the self, i.e. worldly things, assets and associations.

It is genearily accepted that, compared to other beings, human soul is much developed one. Not only that, it is also accepted; especially by those who believe in the existence of soul and its eternity, that each soul is inherently capable of being God or *Paramātmā* or Almighty. That being so, there is no reason why a human being should suffer and be unhappy. According to Śrīmad Rajchandra, the one and the only reason, why man is suffering and is unhappy, is that he has forgotten his self, that is to say, he has forgotten that he is soul which has the inherent capacity of being absolutely blissful. Whatever can make him realize this fact of himself being a soul (*ātmā*) and its capacity to be blissful, is, according to Śrīmad Rajchandra, *ātmadharmā*. This *ātmadharmā* or this religion of the self is the key, source, fountain and treasure-house of happiness and bliss. Let us therefore see what this *ātmadharmā* is, according to him. To begin with, let us look into his description of soul or *atman*.

Soul (*ātman*)

In *Ācārāṅgasūtra* it is said that who knows one (soul). knows all and who knows all, knows one.⁹ The *sūtra* suggests that when one tries to know one's soul, that is to say reality, one will try to know all things and the

purpose to know all, is to know one's soul or reality. To know the soul is not difficult nor it is easy, though one is soul itself. Soul, like other things is not perceptible, but it can be very well experienced by every one. Knowledge or cognition is its property. Its other qualities are *caitanya* and pure conscious attention (*upayoga*).¹⁰ It is the soul and not the human body or the senses, which knows or sees material things like a pot or a piece of cloth. Our life consists of the duo - soul and body, the body is perceptible or material and the soul, imperceptible or spiritual. The soul has no properties like taste (*rasa*), shape (*rūpa*) smell and touch, but it has the property or inherent quality to know and see material things and to know its own nature. It can comprehend every body and everything and can experience and express all feelings. It has the quality of conscious attention (*upayoga*) by which it can comprehend, feel and know things. By nature, soul is spotless or faultless, pure and conscious. If everything including his thoughts, is separated from an individual, what remains is pure soul. When the soul is not in its nature and is influenced by things, thoughts, or feelings regarding things, other than itself. it is the author of such actions which may be either auspicious or inauspicious and which bear fruits and therefore the

soul enjoys or suffers the fruits of such actions. Experience or sensitivity, which we undergo in life proves that fact and thus the existence of soul is also proved. If, however, soul remains in its nature, that is to say, is actionless, it does not and need not enjoy fruits of *karma*, which in other terms means, it does not incur any *karmabandha* and is entitled to be free or liberated. In this state of liberation or such near-state, the soul being pure or near-pure, has knowledge of the self (*ātmajñāna*), and the result of having such knowledge is that it knows and experiences the existence of soul when it says, "I am, I suffer, I enjoy, I am happy, I am not happy" etc.. Śrīmad has therefore categorically stated that the only way to be free from misery and unhappiness is to realize or to know one's self, that is to have *ātmajñāna*.¹¹

Soul being imperceptible, its existence cannot be proved like that of a material thing, as a pot or a stone etc.. Its existence, however, can be proved without much difficulty. The essential quality of soul is, as stated above, to know and to feel. It is the soul which sees, hears, smells and knows the objects, perceptible and also imperceptible. It is only soul which feels pain, happiness, unhappiness and other sensations. This is

evident from the fact that a dead body, though it has all the senses intact, does not have any feeling or sensation. It may be noted here that each sense organ has the capacity to cognize its respective objects (*svaviṣaya*) and thus, of the sense organs, eye alone can have the visual cognition, ear alone can hear, but the soul is capable of cognizing all such experiences and that too at one and the same time.¹² It is therefore to be remembered that there is soul and also that the soul and body are different. Basically, soul is pure, but due to its own auspicious or inauspicious emotions and impulses or passions (*rāga* and *dveṣa*), the soul gathers *karmabandha*. If the emotions or passions or impulses are auspicious, influx of *karma* particles will render worldly or even celestial happiness and if its emotions etc., are inauspicious, the fruit is unhappiness or misery. But if there is no such activity or emotions etc. and it remains in its own nature of pure cognition, it is in a state of bliss.¹³ In other words, if the soul is free from passions, emotions, desires, feelings, sensations etc., it can be said to be in a liberated state for a short or long duration of time as the case may be. Now let us see what is *dharma* or *religion* according to Śrīmad as we have already tried to know what is *ātmān*.

Dharma (Religion)

In the '*Ratna Karandaka*' religion is defined as follows.:

i) Whatever holds the soul in its nature is religion.

ii) Whatever prohibits one from getting attracted or attached towards things, other than the soul or its nature and helps one remain in one's soul's nature is religion.

iii) The nature of the soul is itself religion.

iv) Whatever frees one from the cycle of birth and death and holds one firm in one's nature is religion.¹⁴ Śrīmad has given many more such definitions of *religion* or *dharma* in his works.

According to Śrīmad self-realization or realizing the true and pure nature of soul is religion. The characteristics or properties of pure soul are unlimited knowledge, faith, power and bliss. And therefore according to Śrīmad, religion is nothing but to be aware that one is soul and to succeed in unfolding and realizing its above mentioned characteristics and powers, which happens when destruction or annihilation or *karmas*, attached to the soul, takes place. Śrīmad,

therefore says that to be constantly aware and conscious that one is soul and one is all powerful and, all acts and efforts, which make the soul remain in its own nature or help it remain in *ātmabhāva* or *ātmabhāvanā* is religion. In other words all mental, oral or physical acts and efforts inspired by soul-consciousness constitute religion.¹⁵ Śrīmad has stated that *ātma-dharma* is nowhere else, but in the soul itself and one can realize this with the help of a pious teacher (*sadguru*) who has realized his self. He says that on the removal of *karmic* bondage, the emotions or activities of the soul, which are the causes for the soul to acquire *karmic* bondage, can also work as causes for getting rid of the *karmic* bondage already acquired by the soul.¹⁶ He defines *dharma* as those modifications of the soul (*ātma-pariṇāma*) which lead a seeker to realize his nature. In the same place he again repeats that the only way to get rid of misery and suffering is to acquire *ātma-jñāna*. These modifications are the activities or emotions of the soul (*antarvyāpāra*) which either bind the soul with *karmas* or free the soul from the *karmas*.¹⁷

In his poem *Mūlamārga*, he says that theoretically soul is pure knowledge, pure faith and pure conduct (*samyak jñāna, darśana and cāritra*). When these three reach perfection and exist simultaneously and

undividedly in the soul, they are like soul itself and that is religion or realizing the self or its pure nature and that is *ātma-dharma*.¹⁸ As stated earlier, he has also defined *dharma* as follows :

Whatever keeps one's soul in its real nature is religion and whatever prohibits one from remaining in self's nature and taking interest in non-soul things is non-religion. Therefore all efforts (*sādhana*) to know one's nature is religion. In short, to be in such a state that the soul is not doing any undesirable acts like *rāga*, *dveṣa* and *bhāva* i.e. it is not in unnatural state (*vibhāva*), but is in its nature, is the best religion.

About the means of removing misery, he says that the only way to be free from misery and sorrow is *ātma-jñāna* and *ātma-jñāna* is not possible without good thoughts, and to be in good thoughts is not possible if one indulges in undesirable associations of men and events. Whatever knowledge helps one to desist from indulging in such undesirable activities and things and reduces one's attachment to worldly affairs (*saṁsāra*) and helps the qualities of soul to be unfolded and expanded, is real knowledge.¹⁹

2. Śrīmad's Philosophy of Ātmā-dharma

It seems that Śrīmad studied many texts of Indian

Philosophy and came to the conclusion that the essence of all *darśanas* and philosophies is nothing but *ātma-dharma* or religion of the soul and their only goal is to make one realize one's self or soul, and its true nature. In one of his poems, he says all philosophies are just like one big tree and *ātma-dharma* is its root. The famous *Ācārāṅgasūtra*, which is the first *Āgama* and foremost scripture of the Jains and contains the philosophical teachings of Mahāvīra, begins with this assertion that most people do not know wherefrom they have come and whereto they have to go. This assertion, in other words, means that one does not know that one is essentially and mainly a soul and that is eternal and he is not body, mind, or intellect. One who knows or comes to know through a pious teacher that he is not body but soul, and is reborn after death and every time acquires a new body, may be of any category of being either human, or animal etc., comes to believe that he is subject to the cycle of birth and death, because of auspicious and inauspicious *karmic* bondage acquired by him. By making this assertion, Mahāvīra wants to suggest that it is one's self or soul, which is responsible for the cycle of birth and death which means nothing but unending miseries. Mahāvīra, however preaches that if one is alert, awake and careful enough, one can free

one's soul of the *karma-bandha* and attain liberation and bliss. The above assertions, regarding and relating to soul are made in the *Ācārāṅgasūtra* in the following manner:

Ācārāṅgasūtra says that one who knows that he is soul and is reborn after every death is *ātmavādī*. He is also a *lokavādī*, i.e. he knows what this world (*loka*) is, and what makes him take birth in this world. Such a person is aware of the fact that his taking birth is due to *karma-bandha* and he is, therefore called *karmavādī*. Such a person also knows that *karma-bandha* is due to one's own actions and therefore he is called *kriyāvādī*.²⁰

Śrīmad says that all prophets are unanimous on the point that one should acquire spiritual knowledge, the knowledge of one's soul or self in every way and every manner possible. He further reiterates that all *darśanas* preach learning and understanding soul or self and endeavouring for its liberation.

In his poem '*Amūlya Tattva Vicāra*' Śrīmad has preached the same in the following words : "Who am I ? Where from have I come? What is my real nature ? To what am I so much attached? Should I hold on to the same or should I discard that? If I can calmly

ponder over these questions, I can experience the principles of *ātma-jñāna*. O (aspirant), know your soul. Know it quickly. ” ²¹

In one of his poems he says that different systems of faith are different perceptions; but their essence is one. The root of the true philosophy is *ātma-dharma*. Whatever helps one realize one's own nature, is the best religion.²² His advice, therefore, is, “mind your self and try to realize it, experience it.”

Elsewhere while defining religion , he clearly says that to be free from passions (*rāga-dveṣa*) in whatever manner possible, is his religion and he wants to preach only that religion. He declares further that he does not belong to any sect or system of faith and he is always with or in his self.²³

Stressing the importance of *ātma-jñāna*, Śrīmad in one of his letters, says that everybody wants to be free from misery, but one cannot be free from misery unless one is free from the causes of misery, the causes being passions and ignorance. One cannot get freedom from passions namely *rāga*, *dveṣa*, ignorance etc., without *ātma-jñāna*.²⁴ As soon as soul is free from passions, it starts unfolding its nature of knowledge.

In one of his letters, he has said that *ātma-dharma* is in the soul itself and nowhere else.²⁵ He further says that there is no better God than one's own soul. This is, of course, said by other *darśanas* also. As he has come to the conclusion that the root of all religions is *ātma-dharma*, he also declares that he is not against any religion and he follows all religions. He has, therefore, quoted the following verse of *Ācārya* Haribhadra's *Lokatattva Nirṇaya* :

*Pakṣapāto na me vīre,
na dveṣaḥ Kapilādiṣu |
Yuktimādvacanāṃ yasya
tasya kāryaḥ parigrahaḥ ||*²⁶

Whoever preaches that one has to be free from emotions, passions and attachment, preaches religion or *ātma-dharma*, because that is the only way one's soul achieves real or pure soulhood (*ātmatva*). Of course, this pure state of *ātman* or pure religion is a very secret thing, because it is hidden in one's soul itself. It cannot be found by searching outside in the world. but one has to search it within one's own self and this can be best done with the grace of a *sadguru* or a *jñānī* or one who has conquered passions and also the unconquerable soul. An important Jain scripture, the *Uttarādhyaṇasūtra* also supports the above view :

*Pancindiyāṇi kohamī māṇam, māyam ṭaheva lohamī ca!
Dujjayamī ceva appāṇamī savvamappā jīe jiyamī. ||*²⁷

The substance, the verse conveys, is : “One should conquer senses, anger, ego ,deceit,greed and other passions.And, if one conquers those, one conquers soul and thereby conquers everything.” Śrīmad says that the purpose of preachings of all scriptures,rites, rituals,*vratas*, spiritual knowledge, *yoga*, *bhakti*, and meditation is to know or achieve one's real nature. He further says that the bliss or the self-realization may be achieved with the help of any *darśana* or by following any path. It does not matter that a *darśana* or path is different from another. Whatever can help a person achieve his goal, is the best for him. He says that, that is, in fact, the way the souls have achieved and will achieve self-realization.

As stated above, the essence of all philosophies or systems of faith, especially those believing in soul or self is *ātma-dharma* and their goal is realization of the self. The prophets of the world have, through *ātma-dharma* achieved that goal and experienced that they were souls and thus realized the *sat* or truth, and preached the same. That *sat* is called by different names such as *parama sat*, *parama jñāna*, *parama prāṇa*, *sat-*

cit-ānanda, ātmā, sarvātmā, paramatattva, puruṣottama, Hari, siddha, Īśvara, Nirañjana, alakha, parama brahma, paramātmā, parameśvara, bhagavat and many other such names. Whatever words or names may be used, they express the same ultimate truth or reality; and that is the true state of one's soul. When total annihilation of *karma-bandha* takes place, one attains that state i.e. *mokṣa* or liberation.

Reaching that state means being free from the cycle of birth and death, and that is the state of intransient and everlasting happiness or bliss, the source of which is the pure state of the soul.

In short, *ātma-dharma* is self-realization which means to be easily stable without any effort in the nature of the soul, and be able to be in that state and fully realize and experience that the soul, though apparently an indivisible part of the body, is free and independent of body, mind, intellect, etc.. It is the experience that one is soul or *sat* or *paramātmā* or the ultimate truth or reality.

Śrīmad has preached his philosophy of *ātma-dharma* or self-realization in his poem, called *Ātma-siddhi* which is discussed in the following pages.

3. *Ātmasiddhi* of Śrīmad

In the foregone pages we have seen that according to Śrīmad Rajchandra, *ātma-dharma* is the essence of all religions and all philosophies. To define or to state his concept of *ātma-dharma* in a few words, we can say that to know that one is not body, mind, intellect etc., but soul or self, and to realize or to experience this truth is *dharma*, and all the efforts and endeavours which help to realize and experience that, is one's religion. This concept of his is, variously described by him in his poem, called '*Ātma-siddhi*'. Paṇḍita Sukhalalji while appreciating the significance and importance of this work calls it Śrīmad Rajchandra's '*Ātmopaniṣad*' because in this tiny beautiful work, Śrīmad has explained all secrets relating to soul in a very systematic and simple way.²⁸

The importance of knowing the self is stated by all scriptures.

The Upaniṣads have repeatedly declared, 'One being known, all is known.' *Ācārāṅga sūtra* says, who knows one knows all. The aphorisms like, '*Aham brahmāsmi*', 'Know Thyself'. 'I am that' are very well known, and indicate the importance of knowing that one is 'soul or

self'. It can be said that Śrīmad's *Ātma-siddhi* is a compendium of the science of self-realization, and Śrīmad's lucid exposition makes it very easy and simple for an aspirant who seeks self realization. It is to be remembered that it is not a learned and theoretical composition. It is based on his own experience as a practitioner (*sādhaka*) of self-realization. As we have stated earlier, he himself was totally a non-sectarian.²⁹ One peculiarity of *Ātma-siddhi* is that it does not involve any ritual, or *japa* or postures or such practices, except perhaps meditation, which is very much necessary for an aspirant to constantly or rather uninterruptedly remember the six tenets constituting the science of self-realization preached by Śrīmad in the said poem. It may also be stated that all systems of faith which believe in the existence of soul, and eternity of it, can believe and practise this science with great benefit.

Śrīmad composed the poem '*Ātma-siddhi*' at the age of 29 years as already recorded, but he was brooding in his heart about the same much earlier. He has referred to the six tenets, which are the crux of the poem, in one of his letters written at the age of 23 years and advised an admirer always to remember and search them within and develop his soul-consciousness and reduce his body

consciousness.³⁰ This advice, we will very well see, is the substance of his *Ātma-siddhi śāstra*

Later, he has explained the six tenets in detail, saying that they are the abode of right faith, which is the foundation of all spiritual progress.³¹ Again he says that the enlightened have declared the six tenets as pure principles beyond any doubt whatsoever. They are preached with the object of realizing one's nature and thus they make an aspirant free from his pride and attachment, which have enveloped his soul because of his ignorant state, in which he is living from limitless time, and undergoing misery and suffering.

About this great composition one thing must be very seriously noted by every spiritual aspirant that the whole composition is meant for, and aims at, achievement of self-realization, and experiencing the self, not only without involving any sectarian rituals, but also without any controversial concepts regarding the nature of God, Creator, God's grace and such others. It is purely spiritual and nobody can have any dispute about anything in the poem. Since it speaks about soul and as its realization is its central theme, it can be accepted by the *Vaidikas*, the Jains and also the Buddhists. The *Pitakas* also preach about the nature of

the self and its realization, though they may not use the word 'soul'.³²

We may now proceed to analyze what '*ātma-siddhi*' is, and what it contains. According to Śrīmad *ātma-siddhi* is self-realization. To realize or to experience that one is soul and not body, mind, intellect etc., and to know what is soul, what is the nature of soul and what it is to be able to be in that nature of soul, can be called realization of the soul. This state of being with the nature of the soul is a state of bliss, where one is totally free from misery, passions, desires, conflicts, ego, attachment, anger, greed and all such things, which make one unhappy and cause suffering from miseries. Such state of mind is the realization of soul. Śrīmad's *Ātma-siddhi* consists mainly of six tenets and ancilliary and supporting matters, which an aspirant has to study and bear in mind for successful practice of *ātma-siddhi*, these are sure to help him achieve his goal and bliss.

4. The Six Philosophical Tenets

The six Tenets on which the whole edifice of Śrīmad's philosophy of *Ātmadharma* is built, are :

- i. Soul exists.
- ii. Soul is eternal.

- iii. Soul is the author of its actions.
- iv. Soul is the enjoyer and sufferer of its actions.
- v. Soul can be liberated.
- vi. There is a path to liberation.

Firm belief in these six tenets leads an aspirant to achieve *samyak-darśan* which means one becomes introvert, as he comes to acquire general knowledge of soul and non-soul things and has firm faith in those things and also develops great sensitivity and discriminatory knowledge to decide what is good for his soul or for self-realization and what is not. Constant and sincere practice with firm belief in the tenets will ultimately help an aspirant accomplish self-realization.

The importance of these six tenets is fully explained by Śrīmad. Here follows an analysis of these tenets :

Tenet no. 1 : *Soul exists* :

In a very simple manner, Śrīmad explains soul as a substance like a pot or a cloth. The existence of material things like a pot or a cloth can be proved because of their possessing certain properties. Similarly, a soul's existence also can be proved because of its certain qualities like its consciousness and knowledge, which

make its existence felt and thus it knows itself and also others unlike a material thing, which does not know or feel itself or other things. It is evident that this view is directed against the sceptics and may perhaps be taken to be against the Buddhists, who do not accept the concept of soul as is accepted by the Jains or the *Vedāntins*. Alike or rather following the manner of arguments forwarded by the Brahminical schools of Indian philosophy, Śrīmad has answered that the existence of soul can be proved. He, of course, has used technical words like the inference of the existence of soul as do the Logicians or even the *Vedāntins*. He even has avoided the perception and description of soul by some seers, as told by some philosophers.³³

Tenet no. 2 : *Soul is eternal* :

This tenet means that unlike material things, soul is indestructible and permanent. Material things are results of combination, of certain elements or things but soul is not. It is an independent substance and cannot be produced by combination of any substances and hence it is never made or produced and therefore cannot be destroyed at any time. It is significant to note here the fact that this view is directed against the theory that soul is transitory. The answer given by Śrīmad is the

same as forwarded by the various schools of Indian philosophy that soul is not a product (*kārya*). And since it is not a product it can not be transient. The same thing is reported in a more simple way by Śrīmad.³⁴

Tenet no. 3 : *Soul is the author of its actions :*

Like other things, soul is also capable of acting. When it acts spiritually, it can realize its nature and hence it is the author or doer of its own nature. From practical point of view, it acts under the influence of past *karmas* or passions, gathers *karma*-particles and is thus also the doer or author of things like a house, a town etc..

Tenet no. 4 : *Soul is the enjoyer of its own actions :*

Every action has a reaction or effect, the action being the cause and the effect being the fruit. This theory of cause and effect is a common experience of our day-to-day life. Eating poison has its effect, and eating sugar has its own effect. Similarly, if soul acts under passions such as attachment, repulsion, ego and does inauspicious actions, it attracts inauspicious *kārma*-particles and it suffers; and if it is the doer of good and auspicious thoughts as well as acts, it attracts auspicious *karma*-particles and enjoys their pleasant

fruits. Therefore it is the doer of *karmas* and also the enjoyer of their fruits.

Tenet no. 5 : *Soul can be liberated.*

If there is a cause, the effect is bound to follow. We have also seen that because the soul is the author of its own actions, it has to enjoy or suffer their fruits. It, therefore, naturally follows that if the soul does not do any actions either physical or mental, there can be no fruits which it may have to suffer or enjoy. Moreover, *karmic* bondage, which the soul has already acquired in the past lives, can be and is destroyed by reducing and lessening the passions and by other efforts like austerities, external (*bāhya*) as well as internal (*antarāṅga*), non-attachment (*vairāgya*), meditation, study of the self and spirituality and acquiring right faith, knowledge, and conduct, (*samyag darśana*, *jñāna* and *cāritra*). Thus the soul can attain salvation or liberation as it has stopped influx of *karma* (*āśrava*) and it is also annihilating its already accumulated past *karma*-bondage (*nirjarā*).

Tenet no. 6 : *There is a path to liberation.*

As stated above soul can be freed and liberated from *karma-bandha* by austerities, meditation, study of

soul etc.. If one can constantly remain in soul-consciousness (*ātma-bhāva*) by practising above things, attaining liberation becomes easier.

In the foregoing pages we have presented the philosophy and analysis of the six tenets. Now we may present a detailed analysis of *ātmāsiddhi* systematically as it occurs in the text of the poem.

In the introductory part of the poem, Śrīmad has discussed certain very important points, which an aspirant must understand to be able to set himself on the path of self-realization and be a master of fearlessness and bliss forever. Elsewhere, he has clearly stated that these six tenets are preached by the great prophets with a view to awakening human beings from the slumber of endless lives of sufferings.³⁵ The composition helps the aspirants to be free from ego, attachment and other passions and make them aware that they are souls and have all potentials in themselves, necessary for achieving God-hood.

The poem *Ātma-siddhi* is not only a poem; it is a complete and comprehensive science and philosophy of self-realization. Śrīmad has, in the beginning stated the purpose of composing the poem and then described

the present condition of the so called religious teachers, who are either pedants or ritualists. Subsequently he deals with how liberation can be the result of combination of knowledge and practice (*jñāna and kriyā*); the relation between *ātma-jñāna* and sacrifice and non-attachment; the characteristics of a genuine aspirant of self-realization; the importance of liquidating dogmas and prejudices for realizing the self; the characteristics of a pious and benevolent teacher (*sadguru*) who is in the state of being in the nature of the soul; the actual obligations of a good teacher; importance of his grace in realizing the real nature of the soul; the need to give up licentious and gay behaviour; the importance of right faith in good teacher; the philosophy of the teachers, who have realized the self and the importance of surrendering to such teachers; the characteristics of those who are obstinate about their own thoughts and dogmas (*matārthī*) etc.. Śrīmad starts the poem with salutation to the real teacher (*sadguru*) whom he considers to be God himself, because he is the person who preaches that one undergoes infinite suffering because one has not known one's own nature, who one is, where from one has come and whereto one will go. Then he declares that he is preaching the pathway to liberation (*mokṣa*), which

seems to have been forgotten in this age. He records the traditional Jain belief that no one can achieve *mokṣa* in this era. He then pities those who believe that liberation can be achieved only by going through the rituals and also pities the pedants who believe that it is knowledge of the scripture that alone can liberate. According to him ritualists are those who indulge in rituals, without knowing the purpose of rituals and without any understanding of the inner self,³⁶ while the pedants think and say that bondage and liberation are only imagination. Such pedants are generally, internally full of attachment. They say so because they know and talk of the theoretical statement that the soul is always free and pure. Both the types of persons have to remember that liberation is the result of both knowledge and action (*jñānakriyābhyām mokṣaḥ*). Renunciation of worldly life is useful, if it is accompanied by knowledge of self or at least if it is done with the purpose of acquiring such knowledge.³⁷ Unless, the renunciation is internal or mental, one cannot expect to achieve *ātma-jñāna*. He gives a warning to the aspirant that one cannot achieve the goal of realization of the self unless one surrenders to the good and pious teacher, forgetting one's own thinking and beliefs, regarding spirituality.³⁸ Śrīmad further explains the importance of a pious

teacher and the necessity of surrendering, devoting and following such a teacher. Explaining the characteristics of a pious teacher he says : Such a teacher has good knowledge of the self (*ātma-jñāna*), he is full of equanimity and his acts in life are only according to the fruits and consequences of past *karma-bondage*, but he does not indulge in any activities voluntarily so as to attract any *karma-particles*. His speech or preaching is unique and he is well-versed in knowledge of different systems of faith.

If genuine desire to know and realize the soul is to arise in the aspirant's mind, he must remember that the scriptural knowledge is useful to make him a deserving seeker, but to achieve the goal of liberation, the aspirant must surrender and obey the commands of a pious preceptor. It is also to be remembered further that one cannot understand and appreciate the nature of the conqueror (the *Jina*) without the teaching of a pious preceptor and his grace and guidance. If however, there is no such preceptor to teach the scriptures, and preach the existence of soul etc., one should take recourse to a deserving teacher or if a pious preacher has advised him reading the scriptures, the aspirant should study them, keeping aside his own views and opinions.⁵⁹ It is to be remembered that birth-cycle is due to one's own

licentiousness and unfettered behaviour namely, behaving according to one's own whims and desires. If this is checked and abandoned, one is bound to accomplish liberation. This is the preaching of the Conqueror i.e. those who were dispassionate (*vītarāga*) and free from ignorance (regarding the soul and its qualities). It is also to be remembered that licentious and unfettered behaviour can be checked only with the grace of a pious preceptor. Without such grace, undesirable behaviour may even multiply. Śrīmad, however cautions a seeker, not to follow a bad preceptor, who is bound to mislead him. Such a preceptor, not only ruins himself, but also the disciple, as he has no love for the upliftment of soul, either of his own or of others.

Śrīmad has also explained the nature of a bad teacher as follows :

(1) A bad teacher does only external sacrifices, e.g. giving up family, relations, wealth etc., but has no knowledge regarding soul and hence he cannot realize his self, much less guide somebody to realization of the self.

(2) He believes and respects family-preceptors

(*kulaguru*) though they may not be having knowledge (of the soul).

(3) He believes and admires the description of the physical body of a *Jina* and the celestial places where the *Jinas* delivered their sermons (instead of their qualities and inner state).

(4) An aspirant may come across a pious teacher, but will not believe his teachings. On the contrary, he may easily come to respect and surrender to a bad preceptor with a view to easily getting respect for himself.

(5) A bad preceptor loves the descriptions of celestial gods and hellish creatures as the real scriptures and is obstinate about his own beliefs and outer appearance, taking such things as the path to liberation.

(6) A bad preceptor does not care for the unstable mental condition of his own and does not understand real spiritual good but observes some vows etc., and takes pride in them with the object of earning name and fame.⁴⁰

(7) He talks about the theoretical view-point regarding the soul and its pure state, but internally he

is devoid of any virtues or qualities of soul. Such a preceptor does not value scriptures, preceptors' advice, or non-attachment (*vairāgya*) and other useful religious practices like, worship, observances of vows, meditation or chanting of *mantras*, but just presumes that he is very learned and behaves as he likes, even licentiously.

(8) Such persons do not have knowledge nor they observe any rituals. They cannot avoid re-birth, and are obstinate about their own opinions and views. Such persons are very unfortunate, because they do not pacify and reduce their passions, nor they have any non-attachment in their heart nor are they straightforward or balanced and therefore they do not qualify to be real aspirants of liberation.⁴¹

5. The Qualities of a Pious Preceptor (*sadguru*) :

Mahāvīra has said that firm faith in existence of soul and knowledge about the soul (*ātma-jñāna*) are essential to be a monk or a saint. He says, “ Where there is right faith, there is monkhood ”. Same view is maintained by Śrīmad. He says : Only such a monk can be called a pious preceptor as has right faith, others are only family-gurus (*kulagurus*) having no knowledge of soul and are unable to guide anybody to achieve the

goal. If the aspirant is lucky to get the association of a pious preceptor (*sadguru*), he should feel obliged by him and fully surrender to him mentally, orally and physically and obey his orders. Such a preceptor has a capacity to improve and guide the mental emotions of the aspirant, with the result that the aspirant's speech and physical actions become always auspicious and he never indulges in inauspicious acts.⁴² Stanza 36 of *Ātma-siddhi* enunciates the crux of Śrīmad's philosophy. Here he says that there is only one path to *mokṣa* or liberation for all times and the aspirant should follow that path and the ritualistic practices which help and lead him to the achievement of *mokṣa*.⁴³ He should observe and practise those teachings. He means to say that from theoretical view-point (*niścaya naya*), the unification and simultaneous existence of right knowledge, faith and conduct (*samyag darśana*, *jñāna* and *cāritra*) is *mokṣa mārga* which means, to be easily and naturally stable in the nature of the soul is the highest goal of an aspirant. But from practical point of view (*vyavahāra naya*) brave and resolute mental, oral, and physical acts, which help one achieve that goal, is the path to *mokṣa*. A genuine and sincere aspirant is always mindful of such a path and sets himself to find a pious preceptor to help him achieve that goal. For the aspirant, the only

aim and object in life is to achieve that goal and he has no other desire or aspiration. He always bears in mind that even though, he may get the benefit of the company of a pious preceptor and have the benefit of his grace and preachings, he is bound to have passions as they are the consequences of his past *karmas*. His duty in such circumstances is that he should keep his mental state very alert and remain in equipoise and control and counter every passion with suitable virtue e.g., he should conquer anger with forbearance, greed with satisfaction, ego with humility and so on, and thus pacify or reduce his passions; he should aspire only for *mokṣa* and be sorry for his rebirths. If he observes and preaches all these things, then and then only he can aspire to achieve the goal. If he can always be in such state of mind aspiring to achieve the goal then only the preachings of the preceptor can have impact on him, which can create in him good and pious thoughts, useful to further his pursuit of *mokṣa* .⁴⁴

Such thoughts will give rise to *ātma-jñāna* which in turn will destroy infatuation and attachment and consequently the aspirant will accomplish his goal. Such pious thinking can lead to the understanding of the path of *mokṣa*. We have already recorded that the

six tenets are the crux and core of Śrīmad's spirituality. We have also discussed in some detail the analysis of these six tenets as expounded by Śrīmad. It is significant, however to note that to make the tenets more convincing and comprehensible, Śrīmad has followed the traditional method of philosophical discussion by presenting his tenets by way of a dialogue between a proponent (here the preceptor), and the disciple.

6. The Dialogue Regarding the Six Philosophical Tenets :

I. As many as ten stanzas are devoted for explaining the first tenet, namely, soul exists.

The disciple raises objections to the proposition in the following manner :

Objections :

There is no reason to believe in the existence of soul, because i) it is not seen nor experienced by any of the senses, ii) there is no other experience to feel its existence, iii) the body or the senses or the breathings themselves may be soul and its existence cannot be believed as there is no other reason, iv) and if it exists,

why is it not perceived or seen or felt like a pot or a piece of cloth?

The disciple, therefore, contends that there is no soul and hence there need not be a path to liberate the soul and hence one need not undergo any spiritual excercises. He, therefore, requests the preceptor to clear the doubt by giving reasons for the existence of soul. It is obvious that in these objections of the desciple, the argument is advanced from the sceptic point of view which does not accept the existence of soul. Further, according to the sceptics there is only one means of valid knowledge, namely, sense perception. And according to them what is not perceived by the sense does not exist.⁴⁵

Answer :

The preceptor replies and refutes the above objections as follows :

i) The body is taken to be the soul because of the identification of the body as the soul from beginningless time , but they are different as a sheath and a sword.⁴⁶

ii) Soul is the seer of external objects and of itself too; soul's existence is felt constantly.

iii) Every sense -organ cognizes only its own object. That means there is one-to-one correspondence between a sense organ and its respective object, whereas the soul can cognize all objects of all senses simultaneously.⁴⁷

iv) The body or the senses have no power to have any knowledge. It is only soul that cognizes or knows.

v) A being may be awake, may be in dream or in sleep, but in such different states, the soul is one and the same and hence it is obvious that it is different from such states. Similar is the case with regard to various stages of life, namely childhood. youth. old age etc.

vi) If we believe that a pot, and such other things exist, we have to believe that the soul, which is the seer and knower of things, also exists. In other words knowledge of existence of external things presupposes the existence of the knower, the soul.

vii) If body is accepted as identical with soul, it becomes inexplicable that a thin person is intelligent and a fat person is not, or has weak intelligence.

viii) The qualities of soul and those of the body (*pudgala or matter*) are quite different from each other.

A soul can know and understand, but the matter cannot. The qualities of soul or *jīva* and matter or *pudgal* are peculiar to each of the two substances. They cannot be mutually transferred. Thus both the substances retain their identity.

ix) Last, but not the least, it is the soul itself which is raising such doubts as above, about its own existence and this is very surprising.

II. The disciple being satisfied with the reply of the preceptor and convinced about the existence of soul, raises objections about its eternity or permanency in stanzas 59 to 60 of AS.

Objections :

i) The soul is created with the combination of five gross elements like earth, water etc., and is destroyed alongwith the body and therefore it is not eternal.

ii) Every substance is momentary. It is undergoing change every moment. Because of this experience too, soul cannot be considered eternal.

Answer :

This objection or rather doubt is clarified in 8 verses.

i) It is wrong to say that soul is created along with the body, which is a combination of matters and hence it can be seen. But this is not the case with the spirit or the *Jīva*. Nobody has ever experienced the creation and destruction of a soul.

ii) If a soul is created, who can be the knower of its being created or destroyed ?

No soul can ever experience or know that a soul is created because it dies along with the body. Therefore it is obvious that the soul existed before birth and will exist after death of the body. Who else knows that body is born and it will die, if not the soul ? Similarly no body has ever experienced that the soul is born or created and is destroyed. That knowledge is always possessed by the soul. Whatever combinations are seen, are seen by the soul, which cannot be created by combination of any materials or elements and therefore soul is proved to be eternal.

iii) Nobody has ever experienced that soul has created matter or matter has created soul, nor it is anybody's experience that soul is destroyed and/or has transformed itself into matter or vice-versa.

iv) Passions like anger etc., are found in serpents

theoretical stand - point and not from a practical stand-point.

iii) God is pure and actionless. Therefore it is nonsense to say that God is the creator of actions or to say that God inspires actions. To say so will mean to degrade God or blame him.

iv) It is also to be noted that if soul is in its pure state or in its nature, it is the author of its own nature, but if it is not in that state of its nature, it does have impulses and vibrations which give birth to actions.⁵⁰

IV. The disciple's doubt about the authorship of actions thus is removed by the preceptor, but he is doubtful about the soul being enjoyer and/or sufferer of fruits of the action and expresses the doubt in the following way :

Objection :

i) *Karma - pudgalas* are material. Because of actions of the soul, *karma - pudgalas* are attracted by soul and they bear fruits in course of time and the soul or the author has to either enjoy or suffer the fruits. But how can material (*pudgala*) *karmas* make the soul enjoy or suffer the fruits?

ii) If it is said that God gives the fruits of actions, that can be understood; but then that will mean degrading God by making him a giver of punishment.

iii) There will be no order in the world, unless there is God as the creator and consequently there will be no place where one can suffer the fruits of his *karmas*.⁵¹

Answer :

i) *Karmas* or *karma*-particles are not only material, they are also conscious when the *cetana* does *bhāva-karma*. Soul vibrates and gets emotions of attachment and repulsion. That emotion is consciousness or *cetana* and is called *bhāva-karma* or emotional *karma-bandha*, which attracts material (*pudgala*) *karmas*, which bear fruits and make one either enjoy or suffer. This state of soul is a conditional state, and not pure natural state. Such state gives rise to activities, either mental, oral or physical, which actually attracts *karma*-particles or *karma-bandha*. This is a natural process like eating poison. If one eats poison, one is bound to have its effect.

ii) If we observe the variety in men, like one is a king, another is a beggar, one is tall and the other is short, one is beautiful and the other is ugly, such

difference cannot be explained without accepting the theory of *karma-bandha* and their fruit - giving powers.

iii) The above reasoning makes it clear that enjoyment and suffering is according to one's own actions, either mental, oral or physical and hence agency of God is not at all necessary. If one refrains from doing actions, one will not have *karma-bandha* and will not enjoy or suffer any fruits.⁵²

V. The pupil seems to have been convinced that the soul is the author of its own actions as well as the enjoyer of the fruits of *karmas*, but now he has an objection about the attainment of liberation of the soul.

Objections :

Soul has not been liberated yet and it is in bondage from indefinite times. If its actions are auspicious, it enjoys the life of celestial Gods and if actions are inauspicious, it has to go to hell and thus the soul can never be liberated.⁵³

Answer :

If it is accepted that actions, either auspicious or inauspicious, bear fruits, it is obvious and it must be

accepted that if there is no action whatever, there will be no *karma-bandha* for the soul, and the soul therefore is sure to be liberated. This can happen and happens when soul is in its natural and pure state. If that state or habit of the soul breaks, or rather stops, or in other words if this practice of indulging in actions is stopped, liberation is bound to follow as a result of soul remaining stable in its nature. It means, the soul will do no action and therefore there will be no *karma-bandha*. If the aspirant works hard he can attain that state and can avoid rebirth for ever and thus attain liberation, which is an eternal state of immeasurable bliss.⁵⁴

VI. Now, the disciple argues that there may be liberation, but there cannot be any perfect path to liberation, because *karma-bandhas* are gathered by soul since indefinite times and how can they be destroyed by man in his short span of life.

Objection :

i) Then, there may be a path, but there are numerous such paths, preached by many different systems. How to decide which one is correct and perfect?

ii) It is very difficult to decide in which caste, outfit and order, one can achieve liberation, as there are many

sensitivity of soul and one identifies soul with body, mind, intellect etc., and one does not believe that one is not body etc., but soul, which is not only eternal but also capable of attaining liberation i.e. unbounded bliss. One is always engrossed in the pleasures of the senses and worldly activities and is always subject to the influence of attachment, repulsion, delusion etc., which give rise to further rebirths. The conduct- deluding *karma* does not allow one to become dispassionate (*vītarāga*) and avoid attachment, repulsion, passion, desires and ignorance and further prohibits him from being constantly mindful of the fact that one is soul. It also prohibits one from following any religious or spiritual practices, like rituals, penance, meditation, scriptural study etc.. The result is that one is not able to be stable in one's nature and reduce or subside one's body - consciousness.

vi) It is everybody's experience that forgiveness can destroy anger; humbleness, ego; straightforwardness, deceitful nature and contentedness, greed. Therefore, by practising these virtues, one will not incur any *karma-bandha*, and that is the path to liberation.

vii) One has to give up attachment etc., and also opinions and dogmas and follow the path preached above. If one does so, one is bound to be free from

rebirths and achieve liberation.⁵⁶

Śrīmad has thus explained his philosophy of self-realization by enunciating and explaining his six tenets as mentioned above. Upādhyāya Yaśovijayaājī in one of his famous works 'Adhyātmāsāra' has stated that whoever contends the following about soul and its emancipation, is of wrong or fake faith :

*“Nāsti, na nityo na kartā
na bhoktā na ca nirvṛtaḥ |
Tadupāyaśca netyāhuḥ
mithyātvasya padāni saḥ || ”*⁵⁷

Which means : There is no soul, it is not eternal, it is not the author, it is not the sufferer, there is no liberation and there is no path to achieve the same; these six spell lack of faith.

It may be worthwhile to quote a similar expression of Siddhasena Divākara. He writes,

*“ Naṭṭhi ṇa ṇicco ṇa kuṇai
kayam ṇa veei naṭṭhi nivvāṇaṃ |
Naṭṭhi ya mokkhovāo ...
cha mmicchattassa ṭhānāṃ || ”*
*“ Atthi avināsadhammī
karei veei atthi nivvāṇaṃ |*

Atthi ya mokkhovāo

cha ssammattassa thāṇāṇi || ” 58

It is obvious that these verses are the sources, from which Śrīmad has taken his six tenets. For the first time, he had referred to them in 1889 A.D. at the age of 22. When he was 29 he composed the poem '*Ātma-siddhi*' elaborating and explaining the tenets with a view to giving full guidance to an aspirant to help him in his pursuit of self-realization, as we have already seen.

Bhogilal Sheth while appreciating '*Ātma-siddhi*' writes, : “The poem gives the substance of six systems of faiths, unfolds the mysticism of the highest spiritual life, and explains the imperceptible secret of the religion of the soul (*ātma-dharma*). There is no trace of sectarianism and there is nothing objectionable. One who is genuinely keen to comprehend truth, and aspires to accomplish the unbroken real self-dependent bliss and desires the tranquility of the self, such aspirant will find this scripture undoubtedly very beneficial. ”⁵⁹

Dr. Sarayu Mehta has, however pointed out that it is necessary for the aspirant, who wants to follow and practice *ātma-siddhi*, to have a general knowledge of

Jain *darśana*, because the subject of the poem is logical and philosophical and primarily based on technical terms of Jain *darśana*.⁶⁰

Now let us see how Śrīmad has explained the above mentioned six tenets of *Ātma-siddhi* and prepared a philosophy of the religion of the soul (*ātma-dharma*) or self-realization. It is to be noted that in verse 44, Śrīmad has said that he has explained briefly the six tenets, which are six systems of faith. What he means to say is that he has considered the views of six different systems and whatever views and opinions are favourable to achieve self-realization and are preached by the enlightened are incorporated by him in the poem. While doing this he has avoided controversies very carefully. Let us see how he has done the same by discussing the views of each of the six systems.

Firstly, he seems to have considered the view of *Cārvāka*. He, of course, does not mention name of any faith. *Cārvāka* does not believe in existence of soul. Śrīmad has devoted verses 45 to 58 for discussing this view point and has convincingly proved the existence of soul as discussed above in the discussion of tenet I. One famous verse quoted in the *Adhyātm-sāra* of Yashovijayaji may be quoted in this context. It runs :

*Indriyāṇi parāṇyāhurindriyebhyaḥ paramaṁ manaḥ, Manasastu parā buddhiryo buddheḥ paratastu saḥ.*⁶¹ Śrīmad has, in verse 58 of *Ātma-siddhi*, given the best argument to prove the existence of soul by saying that it is the soul itself which is raising doubt about its own existence and it is really very astonishing.

In tenet II, Śrīmad has dealt with the concept regarding soul not being eternal, which view is said to be propagated by the Buddha. As stated earlier the Buddha also has spoken about past life, *saṁskāra*, rebirth etc. Śrīmad has dealt with this point in verses 62 to 70. Śrīmad has given his arguments to prove the eternity of soul. He says that soul cannot be created by combination of any substances nor can it be destroyed or amalgamated with any other thing. It is eternal. He raises a question to prove his point. He says if one says that soul is not eternal, then who is it that remembers the past? How does one remember things of childhood, youth etc.? He, therefore establishes that soul, as a substance is eternal, but seems to be changing because of its association with other substances. Pandit Sukhalalji has also dealt with the point. He has quoted the argument of Siddhasena Divākara from '*Sanmati Tarka*'. The argument is as

follows : Knowledge is transient and different at every moment, but who knows all that? Unless soul is taken to be intransient, there cannot be one who can remember things of the past.⁶²

In the third Tenet, Śrīmad deals with the argument that soul is always pure and does not do any *karma*. He rejects the argument regarding God, because, by saying that God creates or acts, we are actually degrading God and attributing to him good and even evil things. So far the argument that soul is always pure and does not do anything is concerned, Śrīmad argues that it is generally accepted that soul is engrossed in or is attached to or enveloped in *karma-bandha*. If soul does not do any act, how do the *karmas* get attracted or attached to it ? He very well accepts that if one's soul can develop a state when one can cease doing any act, one is in a liberated state. But until he attains that state, it is soul and soul alone which acts and gathers *karmas*. Yaśovijayajī in his *Adhyātmāsāra* has said the same thing.⁶³

In favour of his view that there is liberation, Śrīmad says : Soul is undergoing birth and death, because of its gathering *karmas*. It is therefore, natural that if it stops gathering *karmas* and destroys those gathered earlier, by penance, meditation etc. , then the soul is

bound to be free from *karmas* and that itself is liberation. This argument of Śrīmad is very logical and convincing and also inspiring for aspirants.

Lastly, he has established that there is a path to liberation. He has devoted about 26 verses for this. Śrīmad has in stanza 100, explained in short the path to liberation by saying that whatever causes *karma-bandha* is the path to worldly life and conversely, whatever prohibits one from gathering *karma-bandha* leads one towards liberation. He has also discussed the causes of *karma-bandha*. Śrīmad says : It is one's attachment, repulsion and ignorance regarding soul that causes *karma-bandha*. If one overcomes these causes, one will be on the path to liberation i.e. one is in the process to realize the pure and natural state of soul. Śrīmad has then explained the nature of *karma-bandha*. He has advised an aspirant to mainly avoid *mohanīya karma*, which is most damaging to soul. He has advised an aspirant to be free from one's attachment for any particular sect or dogmas or the so called *gurus*. He further says that a genuine aspirant must reduce his passions and crave for liberation only.

Another important point that Śrīmad has strongly recommended is the necessity of association with a

pious teacher and surrendering to him and following his dictates. For Śrīmad, a pious teacher is one who has *ātma-jñāna* and who has realized his self. For Śrīmad, such a pious teacher is no less than God Himself. This is because he believes that such a teacher alone can guide and lead an aspirant on the path of liberation. Śrīmad has preached a unique thing. He says if an aspirant can be stable only in his nature uninterruptedly, he would attain omniscience and liberation, even though he possesses his physical body.

Śrīmad wants aspirants to believe that omniscience is possible in the manner he has preached and to convince them about his point he gives a very good simile. He says that as dream of crores of years can disappear as soon as one is awakened. similarly the present state of the soul disappears as soon as there is *ātma-jñāna*. Yaśovijayajī in his *Adhyātmāsāra* also states the same as follows :

“*Yathā svapna -buddho' rtho
vibuddhena na dr̥ṣyate /
Vyavahāramataḥ sargo
jñāninām na tathekṣate*”⁶⁴

What Śrīmad wants an aspirant to remember is that the very concept that soul is the doer and enjoyer of

karma is itself ignorance, namely, the identification of soul with body or our body-consciousness. If we can give up this ignorance or body-consciousness, then the soul is neither the doer nor the sufferer of *karma* and that is the secret of religion or spirituality. And this may also be called the secret of the path of liberation. He further says that all the enlightened souls are unanimous on this point. Finally he has given the essence of his philosophy by pointing out that as soon as an aspirant realizes his nature, he realizes that the soul is nothing but pure consciousness, eternal and beyond and independent of body (*dehātīta*). On soul becoming freed from perverse or unnatural state and becoming stable in its nature, the soul remains neither the doer nor the sufferer of *karmas* and remains pure while doing any act or action, as they are done in such manner that it does not gather any *karma*-particles or *karma-bandha*. This view coincides with that of the Bhavadgītā :

Yogayukto viśuddhātmā vijitāmā jitendriyaḥ |
Sarvabhūtātmabhūtātmā kurvannapi na lipyate || (V.7)

Thus it will be seen that Śrīmad's *Ātma-siddhi* is a complete philosophy and full-fledged path for achieving self-realization.

Śrīmad's self-realization is, for all practical purposes, nothing but a state of liberation or mokṣa in life.

Though Śrīmad himself has not said in actual words, we can very well say that the basis of his concept of *ātma-dharma*, his philosophy of *ātma-dharma*; and of *ātma-siddhi* and his concept of liberation are based on the Jain concept of *mokṣa-mārga*, which consists of right faith, right knowledge and right conduct and therefore, we have to discuss what is liberation or self-realization according to Śrīmad. We will also discuss the concept of *mokṣa-mārga*, the process and means of its attainment and its interpretation, in the light of Śrīmad's understanding, in the next chapter.

Notes And References

- 1) SR. 79, p. 196
- 2) Ibid. 54, p. 182
- 3) Ibid. 71, p. 193
- 4) Ibid. 79, p. 196
- 5) Ibid. 88, p. 202
- 6) Ibid. 715, p. 523
- 7) cf. ASū. 36
- 8) SR. 755, pp. 576-80
cf. ASū. 1. 3. 128
- 9) Vide. ASū. 1.4.128.

- cf. SR. 17, MM. 67, p. 107.
- 10) SR. 79, p. 196
 - 11) Ibid. 568, p. 450
 - 12) This concept of obtaining knowledge simultaneously by more than one sense organ is peculiar to Jain philosophy only. In other Indian philosophical systems, however, the knowledge arises in a sequence.
 - 13) This may be compared with the *nyāya* theory of *mokṣa*.
 - 14) SR. 958, Vyāsā. 222, p. 761.
 - 15) Ibid. 466, p. 351
 - 16) Ibid. 466, p. 382
 - 17) Ibid. 567, p. 450
 - 18) Ibid. 715, MūM, p. 523
 - 19) Vide. f.n. 11 supra.
 - 20) Asū. 3.
 - 21) SR. 67, (ATV) .p. 107
 - 22) Ibid. 79, p. 196
 - 23) Ibid. 79, p. 84
 - 24) Ibid. 37, p. 331
 - 25) Ibid. 375, p. 184
 - 26) Ibid. 64, p. 191
 - 27) Ut Su. IX . 36
 - 28) vide. Pt Sukhalalaji, *Darśana ane Cintana*, p. 761
 - 29) For detail vide supra. chapter II, p
 - 30) SR. 130, p. 222
 - 31) Ibid. 493, p. 394
 - 32) Vide. Pt. Sukhalalaji, op. cit. p. 792
 - 33) Almost all schools of philosophy accept '*Yogaja pratyakṣa*' cf. *Nyāyamañjarī*, Part-I, p. 156
 - 34) cf. Nyāya kośa, p. 279
 - 35) Vide. f.n. 31 supra.

- 36) SR. 718, AS, Kā. 3, p. 527
- 37) Ibid. Kā. 6, p. 527
- 38) Ibid. Kā. 7, p. 528
- 39) Ibid. Kās. 13-14, p. 534
- 40) Ibid. Kās. 24-33, pp. 535-36
- 41) Ibid. Kās. 34-39, p. 537
- 42) Ibid. Kā. 35, p. 537
- 43) Ibid. Kā. 36, p. 537
- 44) Ibid. Kās. 37-40, p. 537
- 45) Vide. f.n. 34, supra
- 46) This notion of soul is peculiar to Jain *Darśana* only. The example of the soul and the sheath as given by SR. is not very convincing.
- 47) This view, that, soul cognizes many objects simultaneously is not accepted by any other system of Philosophy.
- 48) cf. SR. 718, AS, Kās. 62-70, pp. 540-43
- 49) Ibid. Kās. 71-73, p. 544
- 50) Ibid. Kās. 74-78, pp. 544-46
- 51) Ibid. Kās. 79-81, pp. 547-48
- 52) Ibid. Kās. 82-86, pp. 548-49
- 53) Ibid. Kās. 87-88, p. 550
- 54) Ibid. Kās. 89-90, p. 550
- 55) Ibid. Kās. 92-96, pp. 550-51
- 56) Ibid. Kās. 97-105, pp. 551-52
- 57) Vide. Siddhasena. Divākara. *Sammatī Tarka*, III. 54-55
- 58) Ibid.
- 59) Vide. Bhogilal Sheth. *Ātma-siddhi Śāstra*.
- 60) Vide. Sarayu Mehta, op. cit
- 61) Vide. Yaśovijayaājī, *Adhyātma-sāra*, Kā. 40.
- 62) Vide. Sarayu Mehta, op-cit. P. 246, f.n. 58
- 63) Vide. Yaśovijayaājī, op-cit. Kā. 62
- 64) Ibid. Kā. 28

Chapter IV

MEANS OF SELF - REALIZATION

1. Introductory

It may be said that according to Śrīmad the pathway to achieve *ātmasiddhi* or self-realization or liberation consists of 'right faith', 'right knowledge' and 'right conduct'. The three are also called 'three jewels' and together they constitute the *mokṣa-mārga*, that is, the way to liberation. These are the primary or fundamental means. However, there are some prerequisites which are to be practised for successfully following this path. They are detachment, reduction of passions, reduction of worldly activities, urge for self-realization, meditation, study of 'the self' and 'non-self' (*svādhyāya*) and such other things, practice of which is very essential for successful adoption of the 'three primary means, mentioned above.

Let us first see what is liberation and self-realization according to Śrīmad.Śrīmad says that total stability of the self in its nature is liberation.¹ Elsewhere he says, “Total negation or absence of misery or suffering and accomplishment of the highest unobstructed bliss itself is liberation.”² He explains liberation by dividing it into two parts, 1) when the soul is stable in its nature, there is no influx of *karmas*; it is called *bhāva mokṣa*; and, 2) when the soul is completely freed from all *karma-particles*; it is called *dravya mokṣa*.³ Again he describes liberation as the soul achieving its pure conscious state (*caitanya-svarūpa*).⁴ Commenting on the right path of liberation he says, “One who possesses right faith, *ātma-jñāna*, and a conduct free from passions (*rāga* and *dveṣa*) and whose intellect is balanced is on the right path.”⁵ He says that soul is not without a natural state, but it (soul) is not aware of it. So it has to be made aware of that state. When this happens, the resultant state is called by the *vītarāgīns* the state of liberation.⁶ He describes *mokṣa* as a state of the soul, where, as a result of accomplishment of perfect right faith, knowledge and conduct, the soul is stable in its own nature and is free from *karma* whatsoever and enjoys unobstructed bliss.⁷ It is a state where the soul totally stands differentiated and

unaffected by and from non-soul feeling or thought, non-soul substance, time, place, emotion etc.⁸ In his work ‘*Bhāvanābodha*’ written at the age of about 15 or 16 he seems to have realized the importance and greatness of *mokṣa*. He has, in its first lesson, quoted a *sūtra* from the sixth lesson of the first part of the *Sūtra-kṛtāṅga* which reads, “*nirvāṇa seṭṭhā jaha savvadhammā*”, meaning, ‘as *nirvāṇa* or liberation is the chief (object) of all religions.’⁹ According to him, there are no two or different paths for *mokṣa*. All those who have attained that state have followed one and the same path. The path consists of absolute, total peace (*samādhi*) and is always available.¹⁰ While repeating his said opinion he says, “*Mokṣa* can be attained even now, in this era, but there is scarcity of able persons, namely pious teachers, who can lead one to *mokṣa*”.¹¹ Śrīmad has explained his said contenton about *mokṣa* in chapter II of his ‘*Upadeśa-chāyā*’. One of the Jain *sūtras* ‘*Jambūdvīpa prajñapti*’ states that there is no *mokṣa* in this era. That statement means, according to Śrīmad, that total liberation in the form of a state sans body or total omniscience is not possible, but total destruction of ignorance and perverse knowledge and accomplishing right faith, knowledge and conduct is possible in this era, and therefore it is not correct to

hold that there is no *mokṣa* in this era. Śrīmad's observation on the path of liberation is very significant when he says that the path of liberation is not outside, but it is within one's soul.¹²

We have seen that the path of self-realization consists of right faith, right knowledge, and right conduct, which together can be called 'liberation'. Out of these three, right faith is the most important, though the real test of right faith is right knowledge. Of course, only right knowledge, without right faith can lead to re-birth, which means misery and suffering and hence the importance of right faith. Śrīmad has also pointed out that purer the right faith, greater and vigorous is the right conduct, which results in greater and greater stability in nature of the soul and such full fledged stability and total identification with the soul or its nature is nothing but bliss or a state of liberation.

He further says that, purer right faith leads to greater right conduct, but for purer right faith and greater right conduct, right knowledge is equally essential and important and the source of right knowledge and its real preacher are the conquerors (or the *Jinas* or *vītarāgins*) and the pious preachers, who propagate the former's preachings. Right knowledge

is therefore considered to be one of the primary means of faith in self-realization. ' Right knowledge ' leads to or creates ' right faith ' in the aspirant and ' right faith ' is the mother of right conduct. Right faith can help the aspirant achieve *vītarāgatā* and also *samādhi*. Hence let us first try to understand the concept of right faith.

2. Right Faith

Right faith is perhaps more important than right knowledge, as one of the primary means of self-realization. It is true that right knowledge only can lead to or produce right faith, which in turn produces and leads to right conduct. These three primary means together constitute the path of *mokṣa*. *Ācārya Umāsvātī's Tattvārtha - sūtra*, therefore begins with the *sūtra*, "*samyag- darśana- jñāna- cāritrāṇi mokṣa-mārgaḥ*"¹³ which is the sum and substance of the path of liberation as preached by the *Jīnas*. It may, however, be pointed out that without right knowledge, there cannot be right faith, though such knowledge may not be very deep knowledge of spirituality. However, it is certain that without right faith and right knowledge there cannot be right conduct. In other words, the right conduct is the fruit or result of right knowledge and right faith. Wrong and perverse faith, which is called *mithyātva* in jaina

darśana ; vanishes because of the rise of right faith, which also unfolds the virtues of right conduct, which is a natural quality of soul. It is to be remembered that because of *mithyātvā*, one does not realize one's real nature ; but right faith, which leads to right conduct, helps an aspirant unfold his real nature , which is free from matters other than the soul and thus the aspirant becomes passionless or *vītarāga*.

Thus, Śrīmad states that *vītarāgatā* is the chief characteristic of right faith and that is his own experience.¹⁴ He points out that an aspirant gets right faith by preachings of the person having right knowledge of the soul, not of the worldly things.¹⁵

Śrīmad says that the *Jinas* have preached right faith, knowledge and conduct as the remedies for getting freed from suffering and misery and for acquiring real ever-lasting happiness, or bliss, which is liberation. There cannot be right conduct without right knowledge and right knowledge cannot be without right faith. In fact both the qualities coexist. Right faith includes correct and right perception, knowledge and faith about certain basic problems, like what a human being is, whether he is body or mind or consciousness, what causes happiness and unhappiness etc..

Knowing the answers to these and such questions, and firmly believing in the answers, developing one's sensitivity and discriminatory power (to know what is good for one's soul and what is not good) is right faith. Without such right faith, one cannot be and will not be happy inspite of worldly possessions, knowledge, status, relations etc.. Such right faith only can help one have the right knowledge, which leads to right conduct and which is the source of real happiness. Śrīmad has said that the above three, namely, *darśana*, *jñāna* and *cāritra*, and their coexistence is the only means of happiness or bliss and the absence of the trio is the root cause of suffering and misery. This truth is enunciated by the conquerors or the *Jinas*. They have also said that right knowledge leads to right faith, but still right faith is the most important of the trio. The reason for this, they say, is that only right knowledge without right faith, may lead to misery, suffering and rebirth. It is only the right faith which actually goes on to purify and fructify one's right knowledge. Progress of right knowledge depends on one's progress in the study of the scriptural knowledge, preached by the conquerors and its exponent preachers. Such pure right faith, based on right knowledge leads the aspirant to be stable in the real right conduct. Achievement of such

right conduct means to be free from passions and stable in one's nature , which in other words is the state of self-realization.

He has defined right faith to be the unflinching faith in the principles, which are apparent in the knowledge, preached by the omniscients.¹⁶ He further describes right faith as an achievement, which is able to convert in right knowledge, all that ignorance, which uptill now was the cause of *samsāra*, the cycle of birth and death.¹⁷

In ' *Upadeśa-chāyā* ' he explains the importance of right faith by saying that even if one sacrifices one's princely assets without giving up pride, wrong beliefs and perverse attitude (*mithyātva*) one will not accomplish the goal of liberation. One can succeed in achieving the goal of liberation only on destroying wrong faith or perverse attitude and ego and hence what is of paramount importance is the right faith.¹⁸

In ' *Vyākhyānasāra* ' Śrīmad has given a number of explanations of right faith. Some of those are as follows:

1) Right faith means faith in the omniscient (*Āpta*), the scripture or preachings of the omniscient (*Āgama*) and the preceptor i.e., the preceptor who preaches only

what is said by the omniscient.

2) Right faith exists only there, where it is free from all types of ignorance and ego.

3) Right faith is said to be achieved only when the aspirant firmly sets himself on the path of liberation.

4) Right faith, knowledge and conduct together constitute religion (*dharma*). In such state there cannot be *karma*-bondage.¹⁹

In his most important poem '*Mūla mārṅga*' Śrīmad, while explaining the three jewels (*ratnatraya*, i.e. *darśana*, *jñāna* and *cāritra*) precisely defines right faith as a resolute and firm faith in the concept of soul, that it is free and independent of the body and has knowledge, cognition and permanence.²⁰ Such right faith is also called '*samakīta*' by the *Jinas*. It is, however, necessary that the *Jina's* precept is learnt by the aspirant from a *sadguru*.

He has explained right faith in detail and defined various types of right faith. It is, as is already pointed out, firm belief in the qualities of soul, like knowledge (*jñāna*), cognition (*upayoga*), purity etc.. If the faith exists unobstructedly, it is called *kṣāyika*, if it is

interrupted at times and also becomes slack at other times and, at times is even forgotten, it is called *kṣāyopasamika* right faith.

Right faith, therefore, is a resolute faith in the conquerors, their omniscience, their preachings about the nine principles like spirit (*Jīva*), matter etc., the six substances constituting the universe, namely 1) spirit (*Jīva*), 2) matter, 3) *adharmāstikāya*, 4) *dharmāstikāya*, 5) space and 6) time; the path of liberation, consisting of the three jewels namely 'knowledge, faith and conduct'; *karma*-bondage, cycle of birth and death as a result of *karma*-bondage etc..

In this context, Śrīmad has pointed out that there are seven causes which prohibit or obstruct the rise of right faith in a seeker. They are four acute passions of *anantānubandhī kaṣāya*, anger, pride, deceitfulness and greed and the three *mohanīya karmas*, Viz. *mithyātva mohinī*, *miśra mohinī* and *samyaktva-mohinī*.

As long as these seven are either not destroyed (*kṣīṇa*), or subsided (*upaśamita*) or partly destroyed and partly subsided, a seeker cannot have right faith.²¹ The acquisition of right faith depends upon the proportion in which the above seven impediments are

destroyed or subsided. It is very difficult to overcome these. If an aspirant succeeds in doing so he can very easily realize his soul. The same thing is thus stated by Śrīmad : If one is luckily well-acquainted with right preachings for a considerably long time, such preachings can create right faith in an aspirant.²²

While discussing the effects of *samyag darśana* or right faith on one who has acquired right faith, Śrīmad says that it is not necessary that the aspirant who has acquired right faith, will be free from temporal or worldly duties. He will be performing such duties, but without any attachment, interest or mental involvement in them. No such duties or activities will, however, create any dislike or aversion in him for spiritual upliftment. Unless there is right faith, one cannot get rid of the acute passions, namely anger, pride etc. Once freed from them, the aspirant will not incur *karma*-bondage, though he may have to do some worldly and temporal activities.²³

Śrīmad says that one who has digested the six tenets, explained in *Ātmasiddhi* is deemed to have discriminatory knowledge and right faith. This is the opinion of the *Jinas* or the conquerors.²⁴ Such comprehension can be a result of some past efforts or the close association (*satsaṅga*) with a preceptor. While

discussing the importance of these six tenets, he says that the enlightened have declared the six tenets to be the abode of right faith. These are already discussed *elsewhere* in detail and may be explained here in short to enable the aspirant to know why they are called the abode of right faith.²⁵

The first tenet namely, there is soul, is very important, the same being the very foundation of self-realization, which becomes very easy for an aspirant whose right faith is very strong, such a person believes that soul is a substance like any material thing like a pot or a cloth. Though it is invisible, its existence is felt every moment, as it is soul that knows and feels, knows itself and others. Its qualities or characteristics are that it is itself knowledge and has cognition. Second tenet is, 'soul is permanent and indestructible', which in other words means it is never made or born and never gets destroyed and extinguished. The material things have limited life or existence, unlike soul.

Third tenet is, 'soul is the author or creator of its acts, auspicious or otherwise'. *Srīmad* says that all substances are capable of acting and similarly soul is also capable of acting and hence is author of its actions. If it uses its capacity to act for spiritual benefit and to

realize itself, it is acting perse (*svasvarūpatayā*). In practical life, it is the author of such acts that it attracts *karma*-particles or *karma* -bondage, which is our experience in day-to-day life and formally (by *upacāra*) it is said to be the author or creator of worldly objects.

Fourth tenet is : ‘ soul is the enjoyer of its acts or rather their effects ’. This tenet is grounded in the principle of cause and effect relationship. If one does, any act (mental, oral or physical) one has to bear its fruit. Fifth tenet is, ‘ there is liberation of the soul. ’ As soul is the author and sufferer, the soul has also the power to lessen or destroy its *karma* or *karma*-bondage by avoiding passions, by doing *svādhyāya*, meditation etc., and by remaining in its own nature and disassociating itself from and not being interested or involved in temporal and worldly things.

Sixth tenet is that there is a path to liberation, and hence it is said : “ *Darśana- jñāna cārritrāṇi mokṣa mārgaḥ.* ”

As stated above the *karma*-bondage can be destroyed by avoiding passions etc., and also by the practice of the above mentioned three jewels and thus the soul can be totally freed from *karma*-bondage and it can attain liberation.

Thus we see the importance of the six tenets as an abode of right faith. As these tenets are preached by the *Jinas* and are eternal truths, they can very well help the aspirant know his (soul's) nature and realize his soul.²⁶

In the same context Śrīmad points out that the six tenets are preached with a view to creating a discretionary power in the soul to realize its nature. The soul is subject to perverted faith and outlook from beginningless time because of its pride and attachment and therefore the soul is in slumber all the while. If it awakens from the slumber and firmly believes in the six tenets, it can easily acquire right faith or right vision and realize what it is and this realization is nothing but liberation itself. In short, right faith is to know or get acquainted with soul and to be careful not to incur any new inflow of *karma*, but to try to destroy the same and to believe that such faith and determination is real. Having discussed the first and foremost primary means namely right faith we may now take up the second primary means of self-realization for discussion.

3. Right Knowledge

Right from birth man starts learning and acquiring

knowledge. This so called knowledge may be good and useful for worldly life, but it is of little help so far as spiritual development and ultimate bliss are concerned. Śrīmad discriminates common knowledge, i.e. knowledge of worldly objects, from the right knowledge. Worldly knowledge may be useful in achieving success in mundane activities or affairs. While achieving such success or indulging in such activities, man is generally motivated by his passions like greed, ego, attachment, repulsion etc.. Such passions are detrimental and work as impediments on the path of spiritual development and therefore such knowledge is not right knowledge.

Śrīmad therefore says that whatever makes one comprehend the nature of a thing, is right knowledge. Such knowledge only is useful for self-realization, whereas all other knowledge is harmful to it as it only helps incur *karma*-bondage, which in turn leads to the cycle of birth and death. He has on several occasions said that, the effect or result of acquiring knowledge, must be to inculcate in one, detachment from worldly life, but the soul, generally, is not acting in its pure nature, it acts under the influence of attachment, repulsion, delusion, greed, anger etc. That knowledge, which does not stop or prohibit the seeker from coming under such influences, or from doing acts or thoughts

influenced by such passions, is not knowledge but ignorance. Knowledge is knowledge only when it results in avoiding or reducing such passions (*kaṣāya*). In his poem ‘*Mūlamārga*’ Śrīmad has very precisely and aptly defined right knowledge. In stanza no.6 of the poem he says, “Knowledge is that understanding of the aspirant which he acquires from a pious preacher (*sadguru*) and which teaches him that soul is different from the body etc., and it has the quality of pure conscious attention or cognition (*upayoga*) and is indestructible.

The importance of right knowledge lies in the fact that without right knowledge there cannot be right faith, as right faith is nothing but unfailing faith in the above-mentioned concept regarding soul, and right conduct is nothing else but conduct which is the result of right faith and right knowledge. In other words, it can be said that right knowledge is to know properly one's own soul. It is like the *Vedantin's* experience of identity of soul with the universal soul, “*Aham Brahmāsmi*” or “*tattvamasi*.”

It is however necessary to remember that though right knowledge should precede right faith, the two cannot perhaps be separated from each other and rather

they co-exist or appear simultaneously. Knowledge to be right must be based on right faith. And right faith presumes that the seeker has right knowledge, though not very deep or perfect. If the faith is not right the knowledge may be perverse, as it is based on wrong faith. Such knowledge, so far spiritual practices are concerned, is nothing but ignorance.

In *Ācārāṅga sūtra*, the foremost scripture of the Jains, containing preachings of Mahāvira, it is said: “*Egaṃ jānai se savvaṃ jānai, je savvaṃ jānai se egaṃ jānai*”.²⁷ This means, “One who knows one i. e. the reality knows all, and conversely one who knows all knows one”. The apparent meaning or the preaching of *Mahāvīra* is that if soul is to be known, everything should be known, and effort to know everything is meant for knowing the soul or the reality.

It may be mentioned that knowing the self or soul is the foundation of *Mahāvīra's* philosophy and preachings. The reason is, one who knows the soul and its nature, knows that intrinsically or basically soul is pure, but is covered by *karma* incurred because of the auspicious and inauspicious acts, performed by the soul and that *karma* is the cause of sufferings of human beings. Thus we can understand the importance of right

knowledge in the path of self-realization and emancipation. Śrīmad, therefore, says that whatever knowledge can help the aspirant achieve essence and nature of soul (*ātmatva*), is right knowledge and that is the path to be followed by the aspirant.²⁸

Śrīmad has further said that stability in right conduct must be supported by and based on right knowledge and the only way to acquire right knowledge is to study the preachings of the passionless (*vītarāga*) and the pious great saints, who can explain and preach what the *vītarāga* have preached. Of course, in his work entitled '*Upadeśa-chāyā*' Śrīmad has again made it clear that knowledge must be based on right faith, otherwise it is of no use for spiritual progress.²⁹ Whatever knowledge is not useful for attaining liberation, is nothing but ignorance, from spiritual point of view. Without right faith one cannot properly and usefully appreciate and comprehend the philosophical preachings of the enlightened. It is equally true that one cannot acquire right knowledge without the help of a pious teacher and it is so because such a teacher has already acquired and experienced right knowledge. It is because of the association of such teacher's preachings that one can get good thoughts, which produce passionlessness and they both produce **right**

knowledge.³⁰

The preachings of the conqueror say that on acquiring right knowledge one acquires right faith, which leads one to be stable in the nature of the soul, which is nothing but right conduct. Further the progress in right faith also helps right knowledge to be deeper and purer, as it ultimately becomes totally free from perverted beliefs and dogmas, because the aspirant's right faith develops in him compassionate nature towards life and other substances and also because of such faith his cognition can grasp the nature of emotions and modifications.³¹ Elsewhere Śrīmad describes knowledge as a lamp giving light. We can see things in the light of a lamp, but in the light of right knowledge one can see not only things but also emotions and modifications of mind (*citta-vṛtti*).³²

While describing the effect of right knowledge he says that the effect of right knowledge is to be stable in the soul i.e. in one's nature.³³ If right knowledge becomes mature, the aspirant is free from identification of the body etc., with soul and has no pride and attachment to things, other than the soul, and his cognition or attention (*upayoga*) is centred round the nature of soul (*ātma-svabhāva*).³⁴ This being what right knowledge

yields, one can realize its importance. In part 12 of ‘*Upadeśa chāyā*’, he has described right knowledge in a very appropriate manner by saying that right knowledge is that which arrests one's mind from getting involved in emotions, passions or modifications of the mind (*citta-vṛttī*) pertaining to outer or worldly things (*bāhyavṛttī*), reduces attachment to worldly life (*saṁsāra*), and enables to identify right things as right and unfolds the qualities of soul. Of course, right knowledge cannot be acquired without destroying or at least reducing one's attachment, aversion and delusion.³⁵ The more free one is from these emotions, the more right knowledge one acquires. If one is free from these emotions, one does not acquire *karma-bondage* as his conduct is as per preachings of the enlightened.³⁶ Śrīmad explains the steps or stages of evolution of an aspirant in the following way, “There is no right knowledge without right thinking, without right knowledge, there cannot be right faith or intuition, without right faith, there cannot be right conduct and without right conduct there cannot be omniscience and liberation (i.e. supreme bliss).”³⁷

In his ‘*Vyākhyānasāra*’ Śrīmad says that right knowledge is always accompanied with passionlessness or detachment (*vairāgya*) and vice-versa.³⁸ If the

preachings do not create dislike for sense-pleasure, it is to be said that one has not listened to such preachings. If there are interruptions in right faith, there will be interruptions in right knowledge also and hence arises the necessity of unflinching right faith.

It is significant to record here that according to Śrīmad, right knowledge increases, if one is at peace i.e. if one is internally calm and quiet i.e. has no mental modifications. Not only that, he further says, if one wants to study the 12 *Aṅgas* (Jain scriptures called *dvādaśāṅgī*), for attaining self-realization, it will consume a lot of time, but if one cultivates internal peace, one may attain the same in much lesser period of time. Traditional *ātma-dharma* (religion of the soul) is to be internally peaceful and stable, which is the sum and substance of the *dvādaśāṅgī*.³⁹ In short, right knowledge is that knowledge which is free from doubts, wrong understanding and delusion (*bhrānti*) and which thoroughly discloses the true nature of the soul and non-soul and which helps an aspirant to be free from attachment, delusion and develop *vītarāgatā*.

4. Right Conduct

Emancipation means perfect or highest right conduct. Right conduct is the yield of right faith and

right knowledge. Right faith helps acquire right knowledge and vice-versa. However, there cannot be right conduct without achieving the earlier two, because right conduct comes as a result or as a yield of right faith and right knowledge, as is already pointed out in Śrīmad's poem '*Mūlamārga*'. Śrīmad has defined right conduct as the practice in day-to-day living and in every act (mental, oral or physical) of the knowledge and faith that one's soul is not body, mind, intelligence etc., and living as if the soul in the body is free and independent unit (*dehātītāvasthā*) in the living body.

Though it is said that right faith, knowledge and conduct are the causes of liberation and the three are different things from practical stand point, from metaphysical point of view soul is nothing but an integration of these three.⁴⁰ He further says that right conduct means freedom from inauspicious emotions (*aśubha bhāva*) and adoption of auspicious emotions (*śubha bhāva*). However, right conduct of higher order postulates reducing and lessening of not only external worldly acts but also internal acts, (thoughts, emotions etc). Of course, this is expected of an enlightened person only. Right conduct, being the cause of liberation, can be achieved by an aspirant by meditation and for that purpose devoted practice of meditation with full vigour

and by renouncing attachment, repulsion and delusion is required. He further adds : Practice of adoptable (*upādeya*) principles is right conduct.⁴¹ In one of his letters he says that the valour for right conduct increases in proportion to the purity of the right faith achieved, as a result of which stability in nature of the soul takes place, which ultimately leads to liberation.⁴² In his '*Ātma-siddhi*' Śrīmad has said that for achieving right conduct, it is necessary that one increases knowledge of the soul (*ātma-bodha*) and *vītarāgatā* (passionlessness) i.e. destruction of passions like anger, pride, deceit, greed, delusion, attachment, aversion etc.. The same thought is expressed by Kundakundācārya, stating that right faith, knowledge of the soul (*ātma-jñānā*) and passionlessness (*vītarāgatā*), and right understanding (*samyak-buddhi*) and very dispassionate attitude (*śānta-bhāva*) towards pleasures of senses is the path of liberation.⁴³ Again he has stated that whoever unfailingly practises right knowledge and right faith, the two being the inherent qualities of the soul, his right conduct is also pure as stated by the *Jinas*. In his '*Ābhyāntara pariṇāmāvalokana*' Śrīmad has described the inner state of such an aspirant by quoting the following sentence from '*Daśavaikālika sūtra*' : "*Avi appano vi dehammi nāyaramiti mamāiyami*", which

means, “ (the aspirant) ceases to have attachment even to his body.” Whoever has attachment either auspicious or inauspicious for substances other than the soul, the conduct of such a person is corrupt (*bhraṣṭa*). Therefore he says that whoever is free from all associations and is uninterruptedly stable in nature of the soul and is only a knower and a seeker, can be called a practitioner of self-conduct (*sva-caritra*) and such a person becomes entitled to self-realization.

Main obstruction in the unfoldment of right conduct is the deluding (*mohanīya*) *karma*, which is of two types : faith - deluding (*darśana- mohanīya*) and conduct- deluding (*cāritra - mohanīya*). After destruction of faith- deluding *karma*, one attains great love for the path of the conquerors. As the conduct - deluding *karma* gets destroyed, passions are destroyed and total interest, acts and efforts, mental, oral and physical are directed towards self-realization.⁴³ In his *Vyākhyānasāra* Śrīmad Rajchandra again says : There cannot be right knowledge (of the soul) without good thoughts, and there cannot be right knowledge, without right faith and in the absence of right knowledge and right faith there cannot be right conduct without which again there cannot be omniscience (*kevalajñāna*) and liberation.⁴⁴

We have seen that self-realization means achievement of right faith, right knowledge and right conduct, collectively called *ratnatraya*. For achieving *ratnatraya*, most important requirement is the association, and grace of a pious teacher. If an aspirant is fortunate enough to have such teacher he has to totally surrender to him and obey his dictates for achieving self-realization. Let us now discuss the nature and importance of a pious teacher on the path of self-realization.

5. Pious Teacher (*Sadguru*)

We have already discussed the concept of an ideal teacher in the preceding chapter. Keeping in view the significance and the importance of the subject and the special importance attached to it by Śrīmad, we discuss here in detail the various aspects of an ideal teacher (*sadguru*).

Śrīmad in his poem ' *Mūlamārga* ' has defined right knowledge, faith and conduct in a very brief and apt manner. The three together constitute the pathway to liberation. In stanza 6 of the poem while defining right knowledge he has said that right knowledge is to know, with the help of the preachings of a pious teacher, that

soul is different from body, it has the inherent quality of knowledge and it is indestructible. What he means to say is that in the process of acquiring right knowledge a teacher plays an important and significant role. However, an aspirant studying scriptures by himself is not enough. He must study them with the help of a pious teacher. This stress of Śrīmad on the role of pious teacher shows how he values the importance of a right or good teacher (*sadguru*) and his preachings. He has said that he wants to make no difference between a pious teacher, a saint and God. The reason for his saying so is very sound. He says, "It is such a teacher, who introduces God to him. Through him only he knows what is, who is and where is God, and his relation with God."⁴⁵

6. Importance of *Guru*

At an early age of 16, he wrote his book called '*Mokṣa - mālā*' and there he has stressed the importance of *satsaṅga* of a *satpuruṣa*.⁴⁶ He has said that *satsaṅga* is the root of happiness and it is the best means to purify oneself. If one is in bad company (*kusaṅga*), diseases of his soul like, attachment, pride, anger, lust and ignorance increase, but good company (*satsaṅga*) helps one's soul to be free from such passions and

ignorance, and leads on the path of self - realization. In the same context he has said that to be in constant touch of pious literature is also *satsaṅga* as it is as good as to be in company of a pious person (*satpuruṣa*).⁴⁷ In one of his letters, he says that *satsaṅga* is invaluable and unparalleled in this transient life.⁴⁸ He says that liberation is in one's hand, but one has not achieved that stage only because in limitless past, one did not, either qualify himself for that or he did not come across a pious teacher.⁴⁹ According to him an aspirant should, wholeheartedly, be the devotee of a teacher and remember his life and study and brood over his qualities. He should seriously study secrets of his acts, mental, oral or physical and follow him in all his activities. Whatever such teacher, who is a *jñānī* himself, has loved in his heart, and accepted as good and useful for achieving liberation, are real secrets and the aspirant must follow them and this is the advantage of getting a *satguru*.⁵⁰ The importance of pious teacher is expounded in *Suyagadāṅga* as follows :

*Evam mattā mahantaram, dhammaninama sahiya bahu jana guruno chandānuvattaga, viraya tinna-mahoghmahiyam.*⁵¹

It means the aspirants, knowing that good of the

soul is very difficult to achieve, unless one follows a pious teacher's orders, have succeeded, in giving up sinful acts and achieving the goal of self-realization.⁵² In the very beginning of *Ācārāṅga sūtra*, is stated the importance of a pious teacher in the following statements :

Few people know that they have come from either East, West etc.... because of their own knowledge of past life (*jāṭismaraṇa jñāna*) , or from an enlightened person or from a pious teacher, who has heard from the enlightened. Here the reference to knowledge of past lives also suggests that the aspirant was fortunate to have an association of a pious teacher in past lives, which helped him know that he is a soul, wandering from one life to another. In *Ācārāṅgasūtra*, it is also said, “*āṇāe dhammo, āṇāe tavo*” (to follow the orders is religion and also penance). *Mahāvīra* has said that innumerable souls have attained liberation by surrendering and obeying pious teachers.⁵³ Śrīmad has quoted the following sentence of Śrī Śaṅkarācārya. “*Kṣaṇamapi sajjanasaṅgatirekā, bhavati bhavārṇa-vatarāṇe naukā*”.⁵⁴ It means that a company of a pious person even for a moment helps one to sail this sea of birth and death and reach the other shore.⁵⁵ Śrīmad has

repeatedly emphasized this fact. It is very difficult to come to know or come across a pious teacher in this era, but one has to make best of efforts to get such a one.⁵⁶

Many have followed the path and attained liberation by submitting to the pious teacher. Śrīmad has pointed out that the enlightened *sadguru* does not desire any devotion, but the aspirant, who desires to be liberated, has to be a devotee; because, without devotion the *sadguru's* preachings do not yield any fruit. Similarly he points out that the commandments in the scriptures are indirect and are meant for making one an authority of scriptures, but if one desires liberation, one has to follow the preachings of a *satpuruṣa*.⁵⁷

Śrīmad himself admits that he always submits to the *satpuruṣa*, because he believes that nothing else can destroy the sufferings and greed except the preachings of *sadguru*. Such a person is a great favour, a solace and a refuge. Not only that, but whatever peace an aspirant experiences in life, is due to auspicious deed, which in turn is due to the favour of such *sadguru* who alone is useful in getting peace or supreme happiness.⁵⁸ In spite of such miraculous power, a *satpuruṣa* has no ambition, pride, selfishness, over-confidence or

arrogance. Śrīmad, therefore prays and says, “ O God, forgive me, if I do not make any difference between you and a *satpuruṣa*. In fact I value a *satpuruṣa* more. You are very incomprehensible and that is what makes us seek a *satpuruṣa*. Please tell us what to do ?” He further prays, “ O God, please bless us with intimacy of a *satpuruṣa* and devotion to him rather than liberation. Please do not mind if we worship him more than we worship you”.⁵⁹ He goes to the extent of saying that there is no difference between a *jñānī* and God. *Jñānī* is God. If one makes difference between the two, one will not get the right path. This is why the first place in the *pañca-namaskāra* or *parameṣṭhī namaskāra* of the *Jainas*, is given to *arihanta* i.e. God in human body and not to the *Siddha*, who, in fact is a perfect or complete God. *Siddha* is placed second, being bodiless and therefore unapproachable. Śrīmad firmly believes that the best means of achieving liberation is *satsaṅga*, because *satsaṅga* is intimacy of those great souls who have proved their worth for achievement of liberation. Their importance lies in the very fact that their presence itself can easily help us realize our ‘nature’. Only recollecting the great souls does not help us realize our nature, though it is very useful and beneficial for that purpose. It can, therefore, be said that such presence of

satpuruṣa is 'liberation' incarnate.⁶⁰

Śrīmad describes the importance of *satpuruṣa* by saying that the enlightened have enjoined not only surrendering to *satpuruṣa* but having firm faith that he himself is *parameśvara*. Such faith displays utter modesty which helps an aspirant treat himself as an humble servant of all beings, which helps him acquire real capability or worthiness for liberation.⁶¹

Śrīmad says that an intimate association with the enlightened who is *ātmārāma* (self delighting in the self) helps keep oneself in one's own nature and stops going astray. Such association helps the aspirant get rid of his defects and acquire straightforwardness, forgiveness, introspection, less activities, less possessions etc.⁶² It is certain, he says, that one who has realized his soul, can alone preach rightly what is the nature of the soul or what is self-realization and there is no other way of knowing the soul except from such person.⁶³ He says that if one wants to get rid of suffering completely, one has to reach one's soul. Such person should decrease his love for worldly activities and obey whole-heartedly the preaching and command of *satpuruṣa* by sacrificing all his opinions and desires and thus get rid of the sufferings.⁶⁴ The substance of

such preachings therefore, is that if one reduces one's worldly activities and possessions, such reduction will automatically reduce one's involvement with worldly affairs and help increase thinking about soul, which will help one acquire self-knowledge, which consequently will in turn help unfold one's real nature. Unfoldment of real nature which is equal to getting freed from all sufferings, amounts to liberation.⁶⁵ Here again he says that he does not make any difference between *puruṣottama* (God), *satguru* and *saint*. They are one and the same for him⁶⁶

7. Description of a *Sadguru*

Śrīmad, describes a *satpuruṣa* as one whose mind is under his control, and does not fluctuate, one in whose mind roots of passionlessness have grown, one who is free from the cause of mental distress, one who forms opinions and viewpoints after considering and respecting all other viewpoints and aspects and whose mental state is very pure. He holds that it is such a person who is capable of becoming a *sadguru*.⁶⁷ Śrīmad has also described an enlightened person or a *satpuruṣa* as a person who is always with and brooding over his self. Though he has to suffer and bear fruits of his past life (*prārabdha*), such a person is, in fact, free or

liberated as soon as he is free from ignorance, because of his acquiring knowledge of the self i.e., his self is free and independent of his body and he is also free from happiness and suffering or joy and sorrow, and he needs no shelter or refuge. He does not crave for any grace or the will of God. One who always desires devotion to *satpuruṣa*, is very firm and unaffected whenever he has to undergo suffering.

For such a person, God's will and his own destiny or *prārabdha* are one and the same. He remains calm and free from attachment or aversion, whenever he comes to suffer or enjoy. As he is in his nature, he needs no help or support. His independence in the form of equipoise is more powerful than even the will of God. Dependence on the support or the help of the will of God may be proper for an aspirant who is practising devotion; but for a *jñānī*, who is independent, everything is the same, or it may be said that a *jñānī* is self-dependent i.e., he lives his life and suffers fruits of his own *karmabandha* very dispassionately as he is established in his own nature and is stable in it. For him there is nothing to be done. Thus, he is indifferent to all that happens, good or bad. If one desires anything, one may depend on the will of God, but the case of an enlightened one or *jñānī* is altogether different. He has

no desire nor does he expect anything whatsoever.⁶⁸

Elsewhere, Śrīmad has said that such *satpuruṣa* is very very difficult to come across. For such *satpuruṣa*, religion, that is, *ātma-dharma* is everything, it is his bone, skin, blood, sense, action, activity - sitting, getting up, studying, sleeping, awakening, eating, living and what not. Such a person is God in human form or a living God.⁶⁹

We may find a *jñānī* indulging in some acts, but let us remember that his acts are the fruits of past *karmas* and he does not do anything of his own will or volition, as an ordinary man does and gets bound by *karma-bandha*.⁷⁰

The whole purpose of the scriptural preachings is to teach a man to be free from attachment, aversion etc.. But it is very difficult to learn that, so long as one is associated only with the men of worldly activities and men of the worldly knowledge. Hence the enlightened have advised the importance of *satsaṅga* of a *satpuruṣa* which helps one get disinterested in and unattached to the associations of the outward world and makes a man introvert to enable him to understand that he is not body, mind etc., but is soul and it is all powerful and capable

of becoming blissful. While describing his own experience in letter no. 491 on p.393 ^{70A} Śrīmad says that it is one's own self-realization that one should treat as important and all other means of spiritual practices as subordinate and should worship wholeheartedly only *satsaṅga* as the chief cause of liberation, which makes all other practices easy. If one does not accomplish supreme happiness even after getting *satsaṅga*, which is a very rare coincidence, it is certain that the problem lies with the aspirant himself, because it is possible that he has not given up the evil and obstructive causes.

He also tells us how to recognize a *satpuruṣa*. His preachings are always devoid of anger and pride, he will preach only spirituality, which is extra-ordinary, his teachings are always much superior to those of any other ignorant person pretending to be a *guru*. So long as one has not heard a *satpuruṣa*, one cannot appreciate scriptures. A *sadguru* can destroy one's *karmas*. In his 'Upadeśa-chāyā', Śrīmad states that soul and *sadguru* are one and the same, because it is his soul and its nature which he has realized and hence his soul is *sadguru* and therefore both are one and the same. Hence, he has, many times, said that one who wants to realize his soul for getting totally free from sufferings, must

surrender to a *satpuruṣa* and follow, with all his might, what he preaches.⁷¹ Śrīmad advises the aspirants to search for a *satpuruṣa* and nothing else. He should find him and totally surrender to him and follow him.⁷² If one can do so whole heartedly, one is bound to accomplish supreme happiness because such a *satpuruṣa* is always one within his own soul. A *sadguru* speaks his own experiences, which are not stated in scriptures nor they are ever heard. He has no desires. His life is a secret. Śrīmad says that the happiness of an enlightened person lies in the state of being in his own nature, he seeks no happiness in outside things.⁷³

8. Availability of a *Sadguru*

The present times are very hard and very unfavourable for practice of spirituality and *sadgurus* or *satpuruṣas* are very very rare to be found. Śrīmad therefore has said at many places in his writings that if no such *sadguru* is available, one should worship such things and places and study such scripture as would increase the sentiments (*bhāva*) of passionlessness (*vairāgya*), and subsidence of *kaṣāyas* (attachment, aversion etc.).⁷⁴ *Satpuruṣa* may also be of different grades. If he is sufficiently advanced, it may be possible to know him rather easily because he may speak

something favourable to one's nature or which one may find convenient, but if he is in fully advanced stage, it may be difficult to know him. It is so because he is not interested in pleasing anybody, as he is free from desires. Such *sadgurus* may not ask one to take vows to observe some rules, but would only advise one to observe some rules and good conduct. The association of such *sadguru* must result in changing one's life in due course. Śrīmad says, an aspirant must find out a *satpuruṣa* at any cost and totally surrender to him and devote himself with all his might, This will destroy all his passions and desires, because such a person, who has realized his soul, can only help him achieve self-realization. He further says that to accomplish *sat* (truth), one has to come in touch with the embodiment of *sat*, that is the *satpuruṣa*.⁷⁵

9. Utility and Benefit of *Satsaṅga*

Śrīmad says that one can become *paramātmā* by devoting and dedicating oneself to *paramātmā*, but that devotion and dedication is not possible, unless one surrenders at the lotus-feet of a *satpuruṣa* with all humility. This best piece of preaching is given by the *Nirgranthas*.⁷⁶ In the same context he has said that one who can control breathing, can control mind and if one's mind is under control, one can be merged in one's soul

(*ātmalīna*). But this also is a sort of ritual. Metaphysically, means or ways to realize soul lie in the heart of a *satpuruṣa*. He says that control of mind should result in control over one's passions. For that purpose there are two means : *sadguru* and *satsaṅga* which bring out the potentialities of the soul. Śrīmad says that all the *satpuruṣas* have followed only one path and that path is the path of *ātma-jñāna* and necessary right conduct for accomplishing *ātma-jñāna*, which is nothing but a state where there are no passions (attachment etc.).⁷⁷ He clearly states that no true religion is possible without a *satpuruṣa*. But it is very difficult to get association with a *satpuruṣa* in this era. Hence it is rather impossible for a seeker to achieve *samādhi* as a form of true realization of one's nature which is not possible without the actual association of a *satpuruṣa*. Though devotion to the great souls of the past is, no doubt beneficial, yet, such devotion cannot help in self-realization. This is so because a *satpuruṣa* is an embodiment of liberation. He further says that even meditation without the help of *satsaṅga* is superficial. Any progress on the path of spirituality is liable to vanish if achieved without the actual guidance of a *sadguru*.⁷⁸ He therefore says that a seeker has two great obstructions on his path. First, living as per his

own whims and desires and second, worldly obligations. If one wants to avoid them, one has to follow the preachings of the enlightened.⁷⁹ Śrīmad, while discussing the reasons, as to why an aspirant does not succeed in setting himself on the path of realization, says that it may happen that an aspirant had come in contact with a *satpuruṣa* and still he did not succeed in adopting the path. The reason of such happening may be that he has exercised his valour, will power and vital force in following that path, but still he was subject to influences of some undersirable association or was contained within his own wrong notions and faith.

If one gets attached to woman and other material things even after coming in contact with an enlightened person, it means that he had not given up the above mentioned defects.⁸⁰ Śrīmad has discussed the importance of *satpuruṣa* and his teaching in many ways. He says that because of the great virtues, pious acts, great knowledge, great peace, great quietude in an enlightened person, *satpuruṣa*, various inauspicious feelings vanish and auspicious virtuous feelings arise, which lead to the attainment of his nature. The preachings of the enlightened are themselves scriptures. In order to get such preachings embedded in the mind,

an aspirant should always study the scriptures, preached by the *vītarāga*. Of course, it is very necessary that the secret of those scriptures is first explained by some *satpuruṣa*.⁸¹ The best way to destroy one's sex impulse is *satsaṅga* alone which increases one's internal power and destroys the sex impulse.⁸² He says that even for those aspirants who have made special progress, *satsaṅga* and *satpuruṣa* are necessary.⁸³ He has also advised seekers to study *satpuruṣas* and be equipped with good and right conduct in absence of *satsamāgama*. He has stressed the importance of spiritual studies and control of senses for achievement of a state of purity which is proved to be useful, if followed with vigour. If there is some failure sometimes, one should remember then the conduct of a *satpuruṣa*.⁸⁴ Śrīmad says that without meritorious deeds (*punya*), one cannot come in contact with a *satpuruṣa* and having come in contact, to know such a person, still greater *punya* is required, and still higher *punya* is necessary to be able to be devoted to him and follow his preachings. This is said by the enlightened and it is true and it is Śrīmad's own experience.⁸⁵

Śrīmad has shown how one can be a real devotee of a *satpuruṣa*. One's conduct should be very pious and it

should be progressing. That will make one a good devotee.⁸⁶ In fact, to observe good conduct is itself following the *satpuruṣa*, because that is the purpose of pure and faultless conduct and that only is devotion to *satpuruṣa*. He has stated in *Upadeśa- chāyā* that real faith in *paramātmā*, perfect faith in pious teacher, and the religious preachings of the omniscient is called *samyaktva* (righteousness). One cannot properly understand and appreciate the nature of *paramātmā* and religion if the teacher is not pious. If the aspirant gets a pious teacher, he can very well understand and appreciate his teachings.⁸⁷ Śrīmad has quoted the following two verses to emphasize the importance and utility of a pious teacher :

- 1) *Ajñānatimirāṇdhānām,*
jñānāñjanaśalākayā /
Netramunmīlitam yena,
*tasmai śrīgurave namaḥ ||*⁸⁸

It means, “Obeisance to that guru who, with the collyrium - stick of Knowledge, opened the eyes of those who were blind with the darkness of ignorance.”

- 2) *Mokṣamārgasya netāram,*
bhettāram karmabhūbhṛtām /
Jñātāram viśvatattvānām
*vande tadguṇalabdhave ||*⁸⁹

It means, "I prostrate (to the pious *sadguru*) for acquiring the qualities of being the leader of the path of *mokṣa*, and also because he leads on the said path, and has crushed the mountain of *karmas* and is knower of all philosophy."

Whatever Śrīmad has said about a pious teacher in his correspondence, he has summed up in a few verses of his '*Ātma-siddhi*.' In verse 10, he explains the characteristics of a pious teacher by saying that such a one has acquired knowledge of the soul (*ātmajñāna*), i.e. he is not interested in any thing other than the soul. He is equitable towards all persons and in all situations. He does not do any act voluntarily; but he has to do some acts, which he is destined to do because of his past *karmas*. His preachings are unusual and unheard of and they are like scriptures.⁹⁰

In verse 11 Śrīmad explains the importance of a pious teacher. An aspirant has to realize that though the *Jinas* are benevolent for an aspirant, the benevolence of a pious teacher is much beneficial. Unless an aspirant is well aware of this fact, no good thoughts about soul will arise in his mind.⁹¹

In verse 12, Śrīmad says that an aspirant cannot comprehend the importance and nature of a *Jina* without

the preaching of a pious teacher, and unless he comprehends the nature and importance of a *Jina*, how can he understand how benevolent a *Jina* can be? Having discussed the importance of a pious teacher on the path of self-realization, we shall now study the importance of studying the scriptures .

10. Scriptural Studies (*Svādhyāya*)

Śrīmad has repeatedly advised aspirants to study scriptures specially those which help an aspirant know the real nature of soul, develop non-attachment and subsidence of the passions, reduce interest and involvement in worldly activities and associations and such other things. He has advised aspirants to study scriptures like *Yoga-vāsiṣṭha*, *Ācārāṅgasūtra*, *Uttarādhyaṇa sūtra*, *Sūtrakṛtāṅgasūtra*, *Daśavaikālikasūtra*, *Pañcāstikāya*, *Adhyātmasāra*, *Dravya saṅgraha*, *Nārada bhakti sūtra* etc..

As an aspirant starts studying the scriptures, including books on philosophy and religion, he reads about metaphysical and philosophical concepts which are not comprehensible to him, either because they are beyond experience and perception, or because there are conflicting views about one and the same concept, e.g. whether there is God, what is the nature of God, whether

a soul itself is God, whether there is one universal soul, or each soul is a different unit, whether there are things like *mokṣa*, heaven, hell etc., whether the universe is created and if it is, who has created the universe and why ?

Śrīmad has tried to solve this problem of an aspirant by telling him that he has to remember that scriptures contain generally two types of thoughts. One type of thoughts are metaphysical or philosophical and other type of thoughts are related to preachings for aspirants. The former type of thoughts are called by him *Siddhāntabodha* and the other type of thoughts are called *Upadeśabodha*. It is necessary that an aspirant should first well digest *Upadeśabodha* in his life to be able to comprehend the *Siddhāntabodha*. The reason for this is that the thoughts or concepts in *Siddhāntabodha* are matters and things which are experienced by the enlightened and described by them in their own words, as it was possible for them to explain in words. According to Śrīmad one cannot experience and decide the nature of such metaphysical things because of the obstruction of one's own perverse intelligence. which does try to understand nature of metaphysical things and explain them. However, such perverse intelligence is not capable of understanding and explaining things

in a right or proper manner. In order to understand and explain them rightly and proeprly, one has to cultivate non-attachment and subsidence of passions. These and other practices and preachings which generate indifference to the worldly or mundane life are called '*Upadeśabodha*.' An aspirant has to first study, practise and digest them.⁹² He further points out that if the perverse intelligence of an aspirant is only used to understand and explain metaphysical things, the latter too will appear perverse and distorted, because the perception and vision of such aspirant is blurred because of attachment and passions. If they are very strong, the perception and vision will be more defective and such aspirant will never understand or comprehend the metaphysical things properly and rightly.

The perverse intelligence being due to ego, attachment and passions, the perversity subsides with the rise of non-attachment and subsidence of passions. Non-attachment to family, possessions etc., is called '*vairāgya*'. Reduction in passions and maintaining equanimity even in adverse conditions is called '*upaśama*'. These two qualities develop right intelligence, which can understand and explain metaphysical things and concepts. *Vairāgya* and *upaśama* produce discriminatory powers (*viveka*) in

the aspirant, which produces *ātma-jñāna*. The scriptures of the Jina are full of preachings for developing *vairāgya* and *upaśama* rather than discussions of *siddhāntabodha*. The causes of passions and attachment and delusion are worldly and temporal activities and associations (*ārambha* and *parigraha*) and to reduce, avoid, and stop them is the sure path for developing *vairāgya* and subsiding one's passions.⁹³ In short, ordinary intelligence and its capacity to understand or judge the nature or existence of metaphysical entities is very inadequate and incapable of forming any judgement; because those concepts are matters of experience of the enlightened and not to be understood and judged by ordinary intelligence, even of the so called learned *paṇḍitas*.

Śrīmad, therefore says that philosophical concepts are things which are experienced by the enlightened or those who have realized the self. They have expressed the philosophical concepts in words of their own choice and in their own way. This is to say that certain things are matters of experience only and can be understood only after enlightenment. Such enlightenment depends on the destruction of the *karma-bandha*, especially what is called *jñānāvaraṇīya karma* in Jainism.

Śrīmad therefore points out, as stated above, that

such enlightenment is achieved when one is free from attachment and has one's passions subsided considerably. And for achieving this state one has to follow only the preaching of the enlightened and not to worry about the knowledge of philosophical matters.

Śrīmad again says that there are certain differences regarding some concepts in *Vedānta darśana* and *Jaina darśana* e.g. about the nature of *Brahman* and nature of soul. An aspirant may believe anything in the beginning, as it does not matter much at that stage. What he has to do is to know or realize his soul by developing *vairāgya-bhāva* and *upaśama* and then decide for himself the exact nature of the controversial concepts. For developing *vairāgya* and *upaśama*, he should study the scriptures like *Yoga-vāsiṣṭha*, *Uttarādhyayana*, *Sūtra-kṛtāṅga* etc.⁹⁴

It may be stated here that the Jain's *karma*-philosophy explains ignorance or lack of knowldge by saying that knowledge of the soul is obscured by *jñānāvaraṇīya karma*. There are many types of that *karma*. Subsidence of passions destroys the obscurement of one's intelligence and helps one know and become enlightened. Of course, the degree or progress of knowledge and enlightenment will depend

on the degree or progress of destruction of passions and attachment and consequent destruction of *jñānāvaraṇīya karma*.

It need not be said that the attachment and passions relate to the family- members and possessions and are created by the gain or loss of the family members and possessions; and one's intelligence is conditioned by attachment, hatred and other passions and such perverted intelligence can never comprehend the concepts regarding philosophy. In Jain technical terms, destruction of attachment and passions causes destruction of *mohanīya* (deluding) *karma*, which results in unfolding of knowledge (*ātma-jñāna*), which is the very nature of the self. It may be mentioned that one who desires to cultivate non-attachment and passionlessness, has to decrease worldly activities which involve violence called *ārambha* as such activities are very much detrimental to the growth of non-attachment and the state of passionlessness.

It may be stated here that Jain *karma*- philosophy divides *karma-bandha* in eight main categories. One of them is *jñānāvaraṇīya karma*, which again is divided into five types :

- 1) *mati jñānāvaraṇīya*

- 2) *śruta jñānāvaraṇīya*
- 3) *avadhi jñānāvaraṇīya*
- 4) *manahparyāya jñānāvaraṇīya*
- 5) *kevala jñānāvaraṇīya*

These five respectively cover the five types of knowledges, called *mati*, *śruta*, *avadhi*, *manahparyāya* and *kevala-jñāna*. As the aspirant decreases *ārambha* and *parigraha* and develops *vairāgya* and *upaśama* as stated above, his above *karma-bandhas* gradually get destroyed and then the five types of knowledge mentioned above unfold and he becomes capable of comprehending philosophical concepts (*siddhānta-bodha*).

Śrīmad points out that the question, whether there is one universal soul (*Brahma*) or multiple souls should be decided by an aspirant only after he has realized his own soul. In chapter 14 of his *Upadeśa-chāyā* he gives a very good piece of advice. He says that an aspirant should not worry about philosophical things, but should worry about or rather study only such things and matters which are useful for his soul and its realization.⁹⁵

In his *Vyākhyānasāra* he reminds an aspirant not to find faults with the teachers or the enlightened ones. The aspirant should remember that his own

understanding and knowledge falls short and is not able to understand and appreciate them.⁹⁶

Having discussed how to read and what to learn from scriptures, we now propose to discuss the duties of a *sādhaka* as an aspirant and the concept of *sāadhanā* (spiritual practices) which help the aspirant progress fast on the path of self-realization.

II. Preparatory Sāadhanā: Developing *Vairāgya* and *Upaśama*

An aspirant, who has decided to tread the path of spirituality and achieve the goal of self-realization, has to follow and practise many things, some of which are mental and some physical. He has to remember and be always mindful of the six tenets of *Ātma-siddhi*, which would give him mental and internal strength. However, he has to do certain behavioural practices (conduct rules), which help him and support his mental efforts. In short, he has to reduce his *ārambha* and *parigraha* and develop his *vairāgya* and *upaśama-bhāva*. In Jain *darśana*, the terms *ārambha* and *samārambha* are used to mean killing or violence. *Parigraha* means possessions or possessiveness. Indulgence and involvement in activities, physical or mental, involving *ārambha* and *parigraha* create in man

attachment and possessions like greed, ego, anger and deceitfulness etc., which cause *karma-bondage* and which yield sufferings and hence a *sādhaka* has to minimise or avoid activities involving *ārambha* and *parigraha*. Śrīmad has, therefore said that indulging voluntarily or intentionally in such activities is very detrimental to the welfare of the soul and is the cause of fickleness and instability of mind and also of undesirable emotions in the mind.⁹⁷

A *sādhaka* is, therefore, expected to avoid *ārambha* and *parigraha* and practise *vairāgya* and *upaśama*. *Vairāgya* is non-attachment and *upaśama* is reducing and pacifying of passions. This is obvious because greediness or craving to acquire and amass as much wealth and possessions as possible is bound to make one unhappy and restless, whereas one, who is contented and satisfied is happy and peaceful. Śrīmad has, therefore laid much stress on developing non-attachment or *aparigraha* or contentment, in his '*Mokṣa-mālā*'. Here he has pointed out that a greedy person cannot enjoy what he has acquired, because he would be busy and mentally restless to acquire what he does not possess.⁹⁸ Therefore, a *sādhaka*, who is not a monk but a house-holder and family-man should always put a limit to his possessions, if he wants to be happy.

Elsewhere he has, however, made it clear that the few things which may be necessary for a monk to observe his vows (*mahā vratas*) do not constitute *parigraha*, because the enlightened have said that attachment (*mūrcchā*) is *parigraha* and not the articles.⁹⁹ He further says that, those who have digested philosophy have no attachment even for their own body, they are always aware that the body is not their's.¹⁰⁰ He further says that as attachment for *ārambha* and *parigraha* diminishes, the pride or ego about them too diminishes and the aspiration for self-realization becomes more intense.¹⁰¹

Of course, the ego and pride acquired from infinite time does not vanish so quickly. To get rid of them totally, one has to abandon all possessions, to which one is very much attached and with which one has identified oneself. That is the way to be free from attachment and increase one's urge for the goal. He advises a *sādhaka* to minimise *ārambha* and *parigraha*, so that the impact of undesirable and inauspicious incidents and events also diminishes and this is so because the impact of inauspicious association is diminished by the association of the auspicious (*satsaṅga*). And those aspirants who desire benefit of auspicious or pious association and pious scriptures.

must reduce the obstructions of *ārambha*, *parigraha* and passions. Unless and until the aspirant broods over his defects and faults and tries to discard them, he cannot expect to be an ideal aspirant.¹⁰² The enlightened have always explained and preached the importance of abandoning *ārambha* and *parigraha* and practised the same themselves. He has also given a piece of advice to a *sādhaka* who, because of his past *karma-bandha* has to undertake some *ārambha* and *parigraha* to maintain his own body and the family members and who cannot avoid such duty till he leads a householder's life. He should undertake only such limited activities which will be sufficient only for maintenance and he should be satisfied with it in the interest of his own spiritual progress and struggle for the same. He should, however, never think of greatness or prestige of himself and his family and try to earn more and possess more. If he does so, such activities will never allow him to think of and follow his spiritual path.¹⁰³

It is to be noted that abandonment of external or worldly possessions is very important and useful for attaining the final goal of liberation. But it must be noted that only abandoning external things does not lead one anywhere near the goal, unless the internal or mental possessions like attachment, greed, desires, anger, ego

etc., are abandoned. This can be practised, of course, with great difficulty, while one is a house-holder or a family-man and not a monk.

Now, we may discuss the importance of *vairāgya* and *upaśama*. It may be said that abandoning *ārambha* and *parigraha* is a primary or preliminary effort and developing and practising *vairāgya* and *upaśama* is the higher effort in the pursuit of the goal of an aspirant.

In this connection we can profitably refer to the verses of 'Ātma-siddhi', which warn an aspirant that unless sacrifice and *vairāgya* are accompanied by *ātma-jñāna*, they can bring no good.¹⁰⁴

In verse 7, Śrīmad reminds that unless there is *vairāgya* and sacrifice, the aspirant cannot hope to acquire *ātma-jñāna*, but if he is only content with sacrifice and *vairāgya*, he is bound to miss his self.¹⁰⁵ An aspirant therefore, should develop sacrifice and *vairāgya* in his heart and he should also be mindful of his self and *ātma-jñāna*.

The importance of *vairāgya* is very well described by *Bhartṛhari* in a famous verse, which reads :

*Bhoge rogabhayam kule cyutibhayam vitta
nṛpālādbhayam.*

*Māne dainya bhayam bale ripubhayam rūpe
tārūnyādbhayam /*

*Śāstre vādabhayam guṇe khala-bhayam kāye
kṛtāntādbhayam,*

*Sarvam vastu bhayānvitam, bhuvi nṛṇām
vairāgyamevābhayam ||* ¹⁰⁶

The substance of this verse is that there is only one thing for which there is no fear of losing and that is *vairāgya*; all other things, like articles of enjoyment, high family (*kuḷa*), riches (*vittam*), pride, strength, beauty, learning, virtues, body etc., are lost or destroyed for one reason or the other and they ultimately leave one unhappy. This is so because these things, by their very nature, being transient, are bound to leave and desert one, one day or the other. In fact, it is the attachment for those things which is the real cause of unhappiness and sufferings, but we find that everybody does have attachment for these things. *Vairāgya* being absence of any attachment for such things, there is no question of becoming unhappy because of the loss of such things. In fact for a man, who has *vairāgya*, the things do not exist because their presence and absence are equal for him. It is for this reason that *Bhartṛhari* has described *vairāgya* as something which only is the safest thing as it cannot leave and desert one.

Mahāvīra has, as is very well known, laid great

stress on *vairāgya*. In this respect his whole life can be an ideal example. He renounced all his kingly pleasures and riches and also his family and adopted a monk's life and practised meditation for more than 12 years and attained supreme bliss, that is, total and final liberation. He has, therefore, called attachment or *moha* or *āsakti* as death and hell. ¹⁰⁷ He says –

*“Esa khalu mohe
Esa khalu māre
Esa khalu ṇarae.”*

The same content is stated in a different form in the first verse of the VIII chapter of the *Uttarajjhayaṇa* :

*Adhuve asāsayaṃmi
saṇisāraṃmi dukkhapaurāe /
Kimi nāma hojja taṇi kammaṃ
jenāhaṇi doggaini na gacchejjā ||* ¹⁰⁸

It means “In this impermanent and perishable worldly life, there are a number of sufferings. What acts should I perform so that I do not suffer spiritual degeneration (*durgati*).” The verse suggests that attachment for the worldly things is harmful for a *sādhaka*. For developing *vairāgya*, the Jains have prescribed twelve reflections or contemplations. They are as under :

- 1) *anitya* - impermanence
- 2) *aśarāṇa* - helplessness
- 3) *saṁsāra* - cycle of transmigration
- 4) *ekātva* - solitariness
- 5) *anyatva* - separateness of the self and the body
- 6) *aśuci* - foulness of the body
- 7) *āśrava*-influx of *karma*
- 8) *saṁvara* - checking of *karma*
(arresting of *karma-āśrava*)
- 9) *nirjarā* - elimination of *karma-bandha*
- 10) *lokasvarūpa* - the nature of the universe
- 11) *bodhidurlabhatva* - difficulty of enlightenment
- 12) *dharma-durlabhatva* - difficulty of preaching
and practising religion.

The above contemplations or *bhāvanās* are very useful to develop ones *vairāgya* or non-attachment. *Vairāgya* is the only source of happiness and therefore it can be said that it is identical with religion. Of course, it is very difficult to develop *vairāgya* without the help of some pious teacher. In absence of such teacher one should read and study literature and lives of those who acquired *vairāgya* and *ātma-jñāna*. Association with such persons and practice of the above mentioned 12 *bhāvanās* too can go a long way in developing *vairāgya*.

Śrīmad has defined *vairāgya* as non-attachment to possessions, family- members etc., and has also defined *upaśama*. He says that if one's passions like greed, ego, anger etc., are in the state of *upaśama*, they do not get aroused but remain subdued and subsided, even when things and events do not happen as one would want them to happen. The opposite of *vairāgya* and *upaśama* is attachment and passions. They are turbulent, detrimental to the progress in realization and acquisition of *ātma-jñāna*. It need not be, however said that these passions (*kaṣāyas*) are the products of ignorance. The ignorance is identifying material things including one's body with one's own self or soul.¹⁰⁹ To get rid of this identification, easy and perhaps the best way is to renounce the worldly things, relations etc.. But such renouncing is of little use if it is not coupled with internal renunciation of ego, attachment etc., and of the identification as stated above.¹¹⁰ It is for this reason that Śrīmad has, in his *Ātmasiddhi*, said that *vairāgya* etc., are useful only if they are accompanied by *ātma-jñāna*. At the same time they are also helpful in acquiring and sustaining *ātma-jñāna*.¹¹¹

He says that for one who is possessing *upaśama-bhāva*, remaining in worldly life (*saṁsāra*) or in

seclusion will make no difference. He enjoys quietude in both the states. However, various ways and means preached by scriptures, are not able to develop *upaśama-bhāva* and this is because of the incapability of the aspirant; capability or worthiness can emerge only with intimacy of a pious teacher.

He further points out that the scriptures of the *Jinas* (Victors) are nothing but preachings of *upaśama* i.e. meant for developing *upaśama* in the aspirants. The preachings are of such persons who themselves acquired *upaśama*. *Upaśama* having been realized, the goal ahead is realization of the self. If the aspirant does not utilize the study of the scriptures for realization, his listening, reading and studying have been meaningless and of no use.¹¹² Narrating the significance of *upaśama* Śrīmad says, “*Upaśama* is the source or the root of knowledge”.¹¹³ He has advised the aspirants to have association with pious teachers and study such useful scriptures which would increase his *vairāgya-bhāva* and *upaśama*.¹¹⁴ He further adds that association with a pious teacher will develop contentment, thoughtfulness and such qualities, which help *vairāgya* and *upaśama* to grow.¹¹⁵ Elsewhere the same thing is recorded in different words. He says that he considers the development of *vairāgya-bhāva* as a very great virtue

for an aspirant as it helps him achieve his spiritual welfare.¹¹⁶

While practising various things for self-realization one has to take care that whatever be the fruits of the past *karmas*, whether good or evil, one has to bear them and see, that he does not incur new *karmā-bandha*. This he can achieve if he enjoys or suffers the fruits with equanimity.¹¹⁷ One is always tempted to enjoy the objects of the five senses. While doing so, one generally blames the objects of enjoyment, which is absolutely wrong and unwarranted. Śrīmad therefore says that there is no defect or there is nothing wrong or there is no fault in a woman or a thing of so called enjoyment. The defect lies in one's own soul. If one keeps oneself free from such defects, which are nothing but passions like attachment etc., one will realize that the so called attractive woman or any such thing is absolutely innocent and harmless. Therefore an aspirant must always bear in mind that the fault lies within him and not outside.¹¹⁸ Śrīmad has made it clear that the fault of an aspirant, or of any person for that matter, is passion (*rāga* and *dveṣa*) like attachment and repulsion and ignorance. They are the sources of suffering and misery. Unless one overcomes these faults, one does not qualify for *ātma-jñāna* and without *ātma-*

jñāna, one can never be happy, and the best way for acquiring *ātma-jñāna* is *satsaṅga*. It need not be repeated here that *ātma-jñāna* means knowledge about one's self or soul and its nature.¹¹⁹ The aspirant has, therefore, to remember that scriptural study or any *sādhana* or even *satsaṅga* must result in reduction or subsidence of passions and ignorance. If they do not subside, all efforts are useless and waste.¹²⁰ In this respect Śrīmad's reference to the *Sūyagadaṅga* is worth quoting. It says, '*Pramāda* itself is *karma* and absence of *pramāda* or being *apramatta* is being in one's nature itself.'¹²¹ This distinction can explain who is ignorant and who is endowed with knowledge.

Another verse of *Sūyagadaṅga* preaches the importance of human life and the evils of ignorance. It reads :

Bujjhāhi janitu iha mānavesu

Daṭṭhum bhayaṃ bālienāṃ alaṃbhe |

Egantaḍukkhe jarie hu loe

Sakammunā vippariyāsuveṭi ||¹²² [Sūy. 1.7.1]]

It means : O, living being, understand, it is most difficult to get a human life. Know that there is the chance of getting any of the four categories, celestial gods, human beings, animals and hellish beings. Also

bear in mind that ignorance will not bring good . The whole universe is nothing but misery and suffering. Also think of the fact that all lives are suffering because of the bondage of the *karmas*. Another important preaching of Śrīmad for a *sādhaka* is as follows :

He says that for improving purity of one's soul, scriptural studies relating to one's spiritual uplift and control of one's sense-organs are the chief aids for an aspirant. They prove to be so, if one practises with valour.¹²³ In chapter 7 and 8 of his *Upadeśa-chāyā*, he gives very useful hints, which are preachings by themselves. He says that one need not blame one's *karmas*. *Karmas* of beginningless times, can be destroyed in no time (two *ghaḍis*). One should act with valour when one is doing *sādhanā*. One must give up perverse thoughts, and laziness. One should give prime importance to giving up those faults and then observe penance. A thoughtful person should not worry about other means, but adopt means which will help arouse one's valour of soul. In the 11th chapter of the same, *Upadeśa- chāyā* it is said, no external sacrifice or sacrifice of any material things is useful unless it is given up and sacrificed internally that is mentally. Only if and when passions are wiped out from one's soul completely, knowledge will unfold itself.

Śrīmad gives very much importance to devotion to a pious teacher. He says that the real and effective devotion to a pious teacher lies in such right conduct which helps development of one's virtues day-by-day. In fact that is the expectation of such teacher, which should be taken as his command. Householders should follow their occupation by following right conduct and bearing in mind what is said above. He further advises an aspirant rather to follow and obey a single command of the pious teacher than to read heaps of scriptures. The aspirant has to practise meditation. It is the best *sādhana* and the means to implement what one has learnt and studied in scriptures and also from a pious teacher. A further detailed discussion on meditation may be in order, as understanding things at mental or intellectual level is not that much effective, as meditation is; because meditation works at still inner level or at the level of one's self.

12. Meditation

Meditation is the best means or *sādhana* for spiritual progress and realization. The very aim and object of realization is to know oneself. The effect of knowing oneself is nothing but getting completely rid of sufferings which one, constantly undergoes in this world and acquiring such bliss which is natural or integral

part of the nature of one's self. This bliss is not dependent on anybody else or anything other than one's own self and hence is not liable to be taken away or to decrease or fade away.

To acquire such happiness is not so easy as it is generally understood. There is no doubt that the very purpose of meditation is to make one happy and peaceful internally and externally. As a result of meditation passions and desires should recede and love and compassion should prevail. But this cannot happen, until and unless the causes which make one suffer and unhappy, are removed or at least brought under sufficient control.

What are the causes which make one suffer and unhappy in spite of the fact that one is possessed of all possible worldly assets, riches, means, relations etc. ? Persons, with such assets and means appear to be happy, but they are rarely happy and peaceful. The causes which make one restless and unhappy are not far to seek, because they are within oneself or part of one's nature and their source lies with the self. The causes are one's own caprices, desires, and passions like greed, ego, pride, attachment, delusions and over-ambitions etc., which in short, can be summed up as attachment.

aversion and delusion (*rāga*, *dveṣa*, and *moha*) and the root cause of these, is ignorance of one's own identity. Whatever high position or status one might be holding and enjoying in society, whatever influences one might be wielding on his environs, one is not able to control one's passions, and that is the root or cause of all unhappiness and sufferings. Unfortunately this fact is never noted or paid any attention to, often by the so called intelligent, clever or learned persons. Efforts are therefore, to be made to control one's mind and prune desires and passions. Of course, to be able to control the mind, the self has to be awakened because it is an awakened self alone which can control the mind effectively.

Tattvārthasūtra of *Umāsvātī* defines meditation as follows :

“*Uttamasamīhananasyaikāgracintānirodho dhyānam.*”

It means : Concentrating on one subject and not saying, by strong and stable bodied man, is meditation. He has divided meditation as ‘*Ārta raudradharmaśuklāni*’ meaning : *Dhyāna* is of four types. *ārta*, *raudra*, *dharma* and *śukla*.

Śrīmad in his book '*Mokṣa-mālā*' has dealt elaborately with the type of meditation called *dharmadhyāna* in Jainism, in chapters 74 to 76 and explained many details which are to be practised to succeed in meditation and to realize and achieve internal and real happiness and peace.

Dharma-dhyāna :

Tattvārthasūtra has defined each of the four types of *dhyāna* and made further sub-divisions; the most important type of *dhyāna* for our purpose is *dharmadhyāna*. It is necessary to remember that there are some important pre-requisites and practices, which are essential for forming necessary mental background for making some progress in meditation. First part of these practices relate to negative practices and second part to positive practices. In other words we can express this whole concept as follows :

There is firstly, stopping of the influx of inauspicious (*aśubha*) *karmas* and secondly, stopping of the influx of auspicious (*śubha*) *karmas* and finally after stopping all influxes, setting the self in its own nature (*ātmabhāva*).

Karma-particles (*karma-bandha*) are attracted

(*āśarva*) because of our physico-mental activities. Meditation is one of the best means or efforts to stop or at least reduce the influx of *karma*-particles, which cover the potentialities of the soul. Therefore, while thinking of meditation one's total mental and psychic activities are taken into account and therefore meditation (*dhyāna*) is divided into the following four kinds :

- 1) *Ārtadhyāna* and
- 2) *Raudra dhyāna*, (these two are called *apraśasta dhyānas*),
- 3) *Dharmadhyāna* and
- 4) *Śukladhyāna*, (these two are called *praśasta dhyānas*).

Artadhyāna includes thoughts and emotions or even passions arising out of :

a) anxiety of avoiding or overthrowing the pre-associated but undesirable objects, (*aniṣṭa-samyoga*) including unwanted persons;

b) anxiety or mental discomposure due to fear of parting or losing or actually parting or losing agreeable and dear objects (*iṣṭa -viyoga*);

c) distress or worry of mind, caused by diseased

condition of the body (*vedanā-janita*); and,

d) yearning and craving for agreeable and wanted pleasures and eagerness to defeat enemy (*nidāna-janita*).

The above can be summed up as desiring and craving for what one does not have and worrying about preserving and protecting what one already possesses. This is precisely the psychic state in *ārtadhyāna*.

It is obvious that one whose mind is always engrossed in the above four sub-types of *ārta-dhyāna*, cannot concentrate on such other objects as God's image or idol, God's name (*japa*) or on his own self. One has therefore to try one's best to abandon the above four types of thoughts or worries, which are called inauspicious (*aśubha dhyānas*).

In Raudra dhyāna one's mind is full of intense and destructive passions. A *raudra dhyānī* would take delight in killing living beings, take pride in oppressing, and hurting others. Such a person is envious of other's merits and prosperity, cruel and full of deceit and possessed of such passions as are very very harmful not only to others but also to the person himself, though he himself does not realize it. Such a person cannot practise deep and

quiet meditation as he is totally extrovert and hence far away from self. In fact, the object of meditation is to be nearer and with the self and ultimately to be one with the self and this is impossible for one who is indulging in *ārta* and *raudra dhyāna*. So one has to steer clear of these two for entering into the domain of the latter two *dhyānas*, namely, the *dharma* and the *Śukla* ones. This one can do by constantly remembering that all worldly involvements are nothing but bindings and unless they are shaken off, no real benefit will accrue from meditation. To put it in simple words, one has to be *antarātman* by ceasing to be *bahirātman*. Then only one can practise meditation in the true sense of the term.

Unlike the former two, *Dharma dhyāna* (also called *śubha dhyāna*) is efficacious in scaling higher spiritual stages. For entering into this type of meditation one's conduct must be moral and professional practices also must be ethical and judicious. Such conduct and practices will entitle him to acquire some spiritual qualities (*ātmaguṇas*). If he is successful in maintaining good moral character and ethical practices in profession and day-to-day life, his passions will subside and the path of the enlightened will be easily treadable for spiritual progress.¹²⁴ *Dharma dhyāna* is divided into 16 sub-types. These are discussed by Śrīmad in chapters

74 to 76 of his '*Mokṣa-mālā*'¹²⁵. The substance of these three chapters can be stated as follows :

In the beginning he points out that this type of *dhyāna* is useful for the spiritual evolution of soul. He says that studying and comprehending its sixteen types is necessary and useful for understanding the implications of scriptures and also the philosophy contained in them and the reason why one should devote oneself to progressing in meditation. According to Śrīmad, meditation, if practised without the guidance and association of an enlightened *sadguru*, becomes superfluous, in stead of being effective and beneficial.¹²⁶

Out of the sixteen types, the first four types of *Dharma dhyana*, which are discussed below are important as they are useful to prepare an aspirant mentally, and constitute basis for true meditation. The substance of the first four types of *dharma dhyana* is that an aspirant should know what the *Jinas* or the Conquerors have preached and have unflinching faith in the preachings. Then he should brood on the fact that all the sufferings in life are the fruits of one's own passions like attachment, repulsion, delusion, desire, anger, pride, greed etc.. Further, the practitioner should expose himself to the nature of the universe (*loka*) which

is the abode of all kinds of lives and creatures like celestial gods, men, animals, hellish beings, insects, germs etc.. and ponder that he has been taking birth in one or other type of life upto now as a result of his own passions as stated above.¹²⁷ One can easily appreciate the importance of these sub-divisions of *dharma dhyāna*, as they help the practitioner understand the basic concepts regarding philosophy, knowledge of the self, reasons of his beginningless sufferings and the need to get rid of the causes of suffering by means of meditation.

Further sub-divisions of *dharma dhyāna* are made on the basis of its symptoms or effects on the practitioner. These are the following stages :

1) The *sādhaka* begins to comprehend the preachings of the *Jinas*,

2) He follows the rules of right conduct as a natural course of action,

3) He comes to love reading, brooding over and digesting scriptural knowledge, and finally,

4) He always listens to such preachings wholeheartedly.

Dharma dhyāna is also divided in another category of four parts called aids : 1) studying scriptures 2) getting cleared doubts about scriptures and studying other systems of faith. 3) revising one's study of scriptures and 4) discussing religious stories and concepts with a view to learning and preaching religion and spirituality.

Dharma dhyāna is also divided in yet another subdivisions called four contemplations or reflections. They are :

1) *Ekatva* : Solitariness (of the soul).

2) *Anitya* : Things in this world are transitory and not intransient like soul.

3) *Aśaraṇa* : Shelterlessness. There is no protection against sufferings like illness, old age, birth, death etc.. And lastly,

4) *Samisāra* : Cycle of transmigration (which needs to be destroyed).

Study and practice of the above 16 sub-types of *dharma dhyāna* are very useful as they lead one to be self-disciplined and peaceful internally and externally

and they inculcate in the *sādhaka* forgiveness, non-attachment and knowledge.¹²⁸ They help the *sādhaka* remain stable in *dharma dhyāna*, which means being far away from *raudra dhyāna* and *ārta dhyāna*. Śrīmad has also given a very useful hint by suggesting that in case one cannot get rid of or forget some thought pertaining to *ārta dhyāna*, one should do the act and do away with that. Śrīmad has laid down a process of meditation.¹²⁹ Some of the important steps are as follows : The basic thing required to be followed is to be able to sit (or even lie) in *padmāsana* or some comfortable posture and be stable or immovable in that posture without making any bodily movements and concentrating attention first on the naval and in the chest and then from there to the space between two eye-brows or the centre of the fore-head.

It may be remembered that whatever process one may adopt, one has to study and practise the above mentioned sixteen types of meditation or contemplations or reflections for real progress in meditation. In addition to those sixteen, one should cultivate the following four attitudes (*bhāvanā*) :

1) *Maitrī* (Friendship) : to be affectionate towards all living beings—no hatred or enmity towards any being

but desire for welfare of all beings.

2) *Pramoda* (happiness) : to be happy and pleased at virtues and good qualities.

3) *Karuṇā* (compassion) : to have active compassion for the sufferings of all living beings.

4) *Madhyastha bhāva* (passionlessness) : to keep up equanimity and remain unaffected in the face of all unwanted and adverse events.¹³⁰

Again he has said that one can become God himself, if one meditates on God. Of course, such meditation cannot be done by the *sādhaka* without surrendering to and serving an enlightened and pious teacher (*sad-guru*).¹³¹

So far as the aspects of *dharma-dhyāna* are concerned they are the following four :

1) *Pinḍastha*--meditation upon the resident of the body i.e. the soul. This implies getting rid of thoughts inauspicious and also auspicious and thoughts about things, other than soul and its nature.

2) *Padastha* : chanting some sacred or spiritual verse or a part of verse or some mantra; of course, this is to

be done whole-heartedly i.e. from the bottom of one's heart; mere uttering of words won't do.

3) *Rūpastha* : visualising an image or idol of God *Arhanta*, who is a living God, totally free from any kind of attachment, ego, anger, greed and other passions and also free from desire or emotions, the one who has entirely destroyed all worldly bondages.

4) *Rupātīta* : meditating on soul, which is formless and nothing but knowledge i.e. meditating without any of the aids mentioned above. Everybody's soul has the potential of achieving that state. In this type of *dhyāna* one can experience such state of the self, for longer or for limited time. This is a state where the meditator's existence is independent and free from the body (*dehātīta*), and that state can come only after long practice with intensity. In this type of meditation no distinction remains between the meditator, meditation and the object of meditation (God or the self). Of course, this is a very very difficult state of meditation.¹³²

He has also discussed certain matters relating to *prāṇāyāma* (breathing exercises for meditation). He has said that one who controls breathing, controls his mind and then merges in the self. This is of course to be

practised under the guidance of an enlightened *sadguru*, or else it may lead to the increase of interest in mundane life. The thing to be remembered while practising breathing exercises for meditation, is to observe whether one's passions subside day by day or not and whether *ātma-bhāva* improves or not.

Śrīmad gives very important advice to the *sādhaka*. He says if one desires that one's mind should be quiet and that it should stop wandering so that one can succeed in meditating, one should not have attachment or delusion for dear things and persons, nor should one have dislike and hatred for anything or anybody.¹³³ In verse 146 of 'Pañcāstikāya' of Kundakundācārya, it is stated that one who is free from attachment, repulsion, delusion etc., destroys auspicious and inauspicious *karmas* by meditation, the latter working like fire.¹³⁴ In verse 152 of the same scripture it is said that if the *sādhaka* is full of right (*samyak*) knowledge and faith (*jñāna* and *darśana*) and if he meditates with the object of destroying *karmas* (*nirjarā*) and without associating or combining any other substance in meditation, he merges in his own pure self.¹³⁵

Śrīmad has very well explained the importance of *upayoga* (conscious attention or cognition) and its

relation with meditation: Soul is pure knowledge and *upayoga* is the process of knowing an activity of soul. *Upayoga* of an ordinary mundane soul, is impure, being influenced by passions, desires etc.. If *upayoga* is pure, soul is free from passions, desires etc., i.e. it is in its pure state. In fact, this state is a state of meditation, which is to be achieved by efforts of the soul. The state of impure *upayaoga* is the result or yield of one's own past *karma-bandha* being on the ascendance (*karmodaya*). The purpose of *dhyāna* is destruction of *karma-bandha*, especially those *karma-bandhas* which obscure knowledge, and it is possible when the soul is possessed of pure *upayoga* and is in meditation.¹³⁶

On another occasion he has described different types of processes of meditation. However, in the end of that discussion he has said that there may be varieties of meditations, but the best type is that wherein soul is the chief object or only soul is there in mediation and that meditation is nothing but '*self-meditation*', which is not possible without the knowledge regarding soul and its nature.¹³⁷

Such knowledge is not possible without the acquisition of right understanding (*bodha*), which can be acquired only by the grace of an enlightened teacher

(*sadguru*), if one serves and surrenders to him with love and respect. This can help one realize the nature of the self so that one can meditate on that. This, of course, must be followed by abandoning passions like attachment, repulsion and delusion and with the conviction that one is soul (not body, mind or intellect etc. One is all alone and one's nature is *sat (real) cīt* (consciousness) and *ānanda* (bliss).

In short, *dharma-dhyāna* is to meditate upon the soul and the nature of soul which is limitless knowledge (*jñāna*), faith (*darśana*), bliss (*sukha*), and valour (*vīrya*) and experience that one is soul and only soul and nothing else but soul.

In one of his writings he gives unique definition of meditation. He says, "Meditation is choiceless and pure *upayoga* (attention or activity) of soul, which includes and consists of the best possible vows, penance and rules of conduct, extra-sensory achievements (*labdhis*) and glory." He bows to the enlightened who could maintain such *upayoga*, even in most adverse conditions and circumstances.¹³⁸

In his 'Handnote no. 2/9' he has advised the monks (the advanced aspirants) that they should be totally

engrossed in *svādhyāya* and meditation till such time as they do not easily achieve 'stability in the 'nature' or in the 'self or soul'. Meditation is getting fully and totally engrossed in the self by completely extricating oneself from everything else except soul. In case, there is a break for any reason beyond one's control, one should instantly resume meditation. In one sentence of his 'Hand-note no.3', he says, "Observe penance, observe penance (which means) meditate upon your pure *caitanya*; meditate upon your pure *caitanya*, always remember that you are *caitanya* or 'That' or *brahma* or soul or *paramātmā* ".¹³⁹

Best meditation is a state where mind is absorbed in and integrated with the soul. If therefore, mind stops or suspends its activities, there are no thoughts. If there are no thoughts, the external world including your own body does not exist for you and what you remain is nothing but your self or soul. This internal state where body consciousness is totally absent is called by the Jains *kāyotsarga*. This internal state is very well described by Śrīmad in his poem entitled '*Śrī Jina-Paramātmāne Namaḥ*.' In verse (1) of part (2) of the poem he says that as shadow becomes one with the body, when the sun is on the head (at noon), mind too

ceases to exist when one is in one's 'nature'. And if one is in one's 'nature' the mind becomes still, there are no passions, or desires, they being the products of the mind. This explains the importance of meditation, which alone is capable of increasing the internal power or the soul-power and thus making one the master of one's mind.

Meditation is a very difficult *sādhana*. It is a part of *jñāna-yoga*, which can be practised only by advanced aspirants, who know what the self is and its potentialities and hence have become totally introvert (*antarātmā*). However, till an aspirant reaches that state successfully he should follow *bhakti-yoga*, which is supposed to be easier than *jñāna-mārga* and hence prophets and pious teachers preach devotion for aspirants. Śrīmad has also preached devotion. Of course, the concepts about devotion are not usual and easy to practise. Let us therefore now discuss what Śrīmad has to say about devotion.

13. Devotion

Human life is beset with misery and sufferings. One may be lucky enough to possess all worldly pleasures and human relations, but one cannot avoid old age.

disease, death, poverty, accidents etc.. One tries one's best to avoid all these and get rid of miseries which is not possible without self-realization. It is very well known that there are many paths to achieve self-realization. Perhaps the aspirants find it most essential and expedient to abandon the worldly life and totally dissociate oneself from it and follow the path of realization by pursuing the path of knowledge of the self and that is what prophets like Mahāvīra and Gautama have done. However, the enlightened realized that the path was very very difficult for an average human being and therefore, out of sheer compassion, they propounded and propagated the path of devotion.¹⁴⁰ This path can be followed by anybody easily and can be depended upon as a path which definitely yields good results, if the same is followed and practised seriously and whole-heartedly, fully bearing in mind that the ultimate goal of devotion is the integration of the devotee, devotion and God, the object of devotion. Śrīmad. therefore, has said that devotion is the best established path to achieve liberation and therefore one must be very alert and eager in devotion to God.¹⁴¹

Now, how to practise devotion to God and what is the nature of God you are devoting yourself to. These

questions arise in this regard. Of course, in course of devotion one has to be very calm, collected, stable and make one's mind immovable. Śrīmad cites the example of Mahārṣi Vyāsa to illustrate attraction for devotion and efficacy thereof in self-realization. Śrīmad himself was not content with his own devotion to God, because he had not sung songs of devotion to his heart's content. Śrīmad has said that he himself is passing through the same state of mind as the Mahārṣi.

Śrīmad has defined 'supreme devotion' as highest stage or level of devotion when the soul amalgamates or gets integrated with *paramātmā*.¹⁴² What he means to say is that by such devotion one becomes *paramātmā* himself. He says that to devote oneself to *paramātmā* in his incorporeal or imperceptible form is very difficult and hence it is always better to devote to *paramātmā* in human form. The aspirant must be devotee of an enlightened, pious and realized teacher (*jñānī sadguru*), because such a teacher has realized *paramātmā*, which means he has realized his self and hence he himself has become *paramātmā*. There remains, therefore no difference between him and *paramātmā* and devotion to such teacher becomes supreme devotion (*parābhakti*). It is to be remembered that it is such teachers, through

whom one comes to know what *paramātmā* is. It is for this reason, that in the famous *pañca namaskāra-mantra* of the Jains, first obeisance or prostration is to *Arihanta* and not to *siddha*. *Arihanta* is a *paramātmā*, who is still possessed of human body, whereas a *siddha* is free from human body as he does not have to take birth. For the same reason if the aspirant can secure the association of pious teacher and can be his devotee, it can help him certainly to achieve or realize his self or its nature. It becomes easier than devotion to the prophets of yore. This is because in case of remote prophets, one can only use one's memory to know or remember them, whereas in case of a living person, (*sadguru*) his very presence is there to guide, inspire and lead the devotee to self-realization. Śrīmad, therefore calls a *sadguru* 'a liberation incarnate' and he says that devotion to such an enlightened *sadguru* cannot be compared with any other means of achieving the goal of self-realization.

On some other occasion, Śrīmad has given a very good piece of advice to one of his admirers. He has advised him that it is better and beneficial to love and worship an enlightened person than to love and respect his learning (*jñāna*).¹⁴³ The love of only learning is of

no use, without being a devotee to the enlightened. It is devotion to him that takes one near the goal of liberation and not the learning. Learning may make one a great *pandita*, but it may, at the same time, fill out one's ego and generate attachment for more and more learning, along with attachment to name and fame and, in this sequence, to the whole world. Thus there will crop up most formidable obstructions in the way of seeking self-realization. Learning will theoretically teach an aspirant the path to be followed, the goal to be aimed at etc., but unless one actually practises and follows the path vigorously one cannot get rid of attachment, ego, greed etc.. An enlightened person being full of such virtues like non-attachment, egolessness, non-possession etc., his presence itself inspires an aspirant to get rid of his passions, especially ego and attachment and helps him imbibe such qualities.

It is, of course, very difficult to have the association of an enlightened *sadguru* in these days. Till an aspirant is lucky enough to have such association, he should be a devotee of *paramātmā* who has achieved final and total emancipation and is omniscient, as he is one who has destroyed all his *karma bandhas*. Such a state is called '*siddhāvasthā*'. An aspirant's ambition should be

to reach that state and hence he has to strive very hard to reach the same. His intense devotion will give him sufficient strength and vigour to follow his path. He will automatically start getting rid of his passions like attachment etc., and then to realize his self.¹⁴⁴

It is to be remembered that the prophets and the enlightened have preached devotion only for the welfare of the disciples and aspirants. With selfless, real and pure devotion, the aspirant will come to fix his total attention on the soul of *sadguru* and the aspirant's licentious conduct will come to an end automatically because of the super qualities and righteous behaviour of the *sadguru*. All this will help him know what is soul and what is non-soul and then the aspirant will be able to realize his self.¹⁴⁵

Devotion to be real and effective, has to be performed for the sake of devotion and without expectations of any kind (*niṣkāma bhakti*). If devotion is accompanied with expectation of benefit (*sakāma bhakti*), the aspirant cannot get knowledge of the soul.¹⁴⁶

It must always be borne in mind that the preliminary or basic qualification and also necessity in setting oneself on the path of devotion is good moral character

and conduct. If one has to succeed in being a good devotee of a *sadguru*, he should cultivate good qualities and good conduct and go on improving it day by day. Proceeding along this line should be taken as an order of the *sadguru*. Śrīmad therefore says that obeying the order of a *sadguru* is equal to studying many scriptures.¹⁴⁷ The reason for this, is very obvious. Devotion is the path to achieve self-realization, the said path being easiest possible, deep study of scriptures is not necessary. The very association, presence and life of pious teacher itself is the guiding light. Devotion will eradicate pride and ego and also the licentiousness of the aspirant and he will live straightforward, simple and pure life. His mind will not waver but it will be balanced and steady.¹⁴⁸

Devotion also means comprehending the nature of the self with full awareness and hence such devotion can be done and learnt under guidance of a *sadguru*. In absence of such help from a *sadguru*, the devotion will be defective and impure. Śrīmad advises practice of devotion in the early hours of day and in a lonely place. Of course, devotion to one's own 'nature' is advisable at all times.¹⁴⁹ A beginner may start with devotion to *paramātmā* or *siddha*. His devotion should comprehend

the path which such *paramātmā* followed for achieving that state of *siddhahood*, that path which consisted of abandoning all worldly possessions and relations, total non-attachment and passionlessness, intense and unobstructed meditation and total awareness that one is soul and not body, mind, intellect etc..

It may be pointed out that devotion which Śrīmad has preached is devotion to the prophets or *sadgurus* who have realized their self or soul and being a devotee of such souls, the devotee can hope to realize his self by following the path of the prophets and *sadgurus*. The aspirant must be very sincere devotee of a *sadguru* who is as good as God and whose grace can be invoked for the advancement of spiritual progress. He has made clear the importance of *bhakti*. He says that it is true the *Jinas* have preached that an aspirant has to be free from perversity of soul (*vibhāva*) and pray and worship the pure state of his own soul in a very natural state. The *Jinas* have described such state as an intense state of (self-) knowledge.¹⁵⁰ They have made it very clear that without such inner state, one cannot get freedom from *karma*-bondage and this fact is an absolute truth. But it is very difficult for an aspirant to practise the above difficult (*gahana*) mode of *sādhana*, because

the soul has, from beginningless time, been under the influence of ignorance which makes it difficult for the aspirant to realize that his behaviour was perverse and harmful and therefore that should be given up. Therefore, the *Jinas* have preached the path of devotion in the form of surrendering to the enlightened, so that by following that path of devotion, the seeker himself can attain that state of self-knowledge. Śrīmad has again explained the importance of devotion for the same reason stated above. He has cited the examples of Gautama Buddha, Rṣabhanātha and others like Mahāvīra, who opted for the path of self-knowledge and therefore chose to abandon and leave their palatial glory and happy worldly life. He has further said that such brave sacrifice is not possible for an average seeker and hence the enlightened preached the path of devotion, which can be followed by all seekers and aspirants, as the same is much easier, compared to *jñāna-mārga*. Path of devotion is nothing but total surrender to the *sadguru* and *paramātmā*.¹⁵¹ Great *Yogī* and a devotee *Ānandaghanaḥ* has in one of his poems described the fruits of devotion by saying that one becomes a *Jina* by conquering mind and senses (which is a very hard task indeed). Another becomes a true devotee of the *Jina* (conqueror), and thereby becomes a *Jīna*

(conqueror) without much difficulty .¹⁵² In another poem, Ānandaghanajī describes devotion as follows : 'Rṣabhajineśvara ' is my darling and I do not want to love anybody else, because I am sure that once he is pleased, he will never part company with me and he will destroy the beginningless cycle of births and deaths.¹⁵³ Similarly another great Ācārya Srī Devacandrajī describes devotion by saying that worshipping i.e. performing devotion to a *Jina* is the same as worshipping one's own self. What is suggested in the above devotional poems is that devotion should not only be very intense and whole-hearted by way of total surrender, but it should also be to a *sadguru* who has realized his self, who has attained almost final liberation like a *siddha* though he still lives in a human body.

Notes And References

- 1) SR. 710, p. 519
- 2) Ibid. 762, p. 585
- 3) Ibid. 761, p. 584,
- 4) Ibid. 760, p. 583
- 5) Ibid. 766, p. 586
- 6) Ibid. 609, p. 469
- 7) Ibid. 755, p. 576
- 8) Ibid. 779, p. 603

- 9) *BV.* 1 p. 34
- 10) *SR.* 54, p. 182
- 11) *Ibid.* 379, p. 334
- 12) *Ibid.* 166, p. 246
- 13) *TSā.* I.1
- 14) *SR* 324, p. 315
- 15) *Ibid.* 358, p. 325
- 16) *Vide.* f.n. 2, *supra.*
- 17) *Ibid.* 839, p. 625
- 18) *Ibid.* 956, *Upadeśabodha.* II, p. 666
- 19) *Ibid.* 958, *VyāSā.* p. 736
- 20) *Ibid.* 715, *MuM Kā.* 7, p. 523
- 21) *SR* 47, p. 178
- 22) *Ibid.* 330, p. 317
- 23) *Ibid.* 459, 377
- 24) *Ibid.* 570, p. 452
- 25) *Vide.* chapter III, *supra.*
- 26) *Ibid.* 493, p. 395
- 27) *ASū* I. 3. 4. 122
- 28) *SR.* 64, p. 189
- 29) *Ibid.* 957, *Upacch.* 14, p. 731
- 30) *Ibid.* 957, *Upacch.* II, p. 720
- 31) *Ibid.* 761, p.
- 32) *Ibid.* 587, p. 460
- 33) *Ibid.* 646, p. 485
- 34) *Ibid.* 679, p. 496
- 35) *Ibid.* 957, *Upacch.* 12, p. 727
- 36) *Ibid.* 958, *Vyā Sā.* I. 73, p. 744
- 37) *Ibid.* 163, p. 243

- 38) Ibid. 959, *Vyā Sā.* II, 10. p. 770
- 39) Ibid. I, 4. p. 738
- 40) SR, 761, p. 584
- 41) Ibid. 762, p. 585
- 42) Ibid. 766, p. 592
- 43) Ibid. 901, p. 641
- 44) Ibid. 958, *Vyā Sā.* 163, p. 754
- 45) Ibid. 276, p. 300
- 46) Ibid. 17, MM. 24, p. 75
- 47) Ibid. 31, p. 168
- 48) Ibid. 56, p. 183
- 49) Ibid. 172, p. 250
- 50) Ibid.
- 51) *Sūyagaḍaṅga*, II, 33.
- 52) *ASū.* I. I. I. 3
- 53) SR. 194, p. 259
- 54) cf. *Moha-Mudgar*, Śaṅkarācārya.
also SR. 133. p. 224
- 55) Ibid
- 56) Ibid. 207, p. 266
- 57) Ibid. 200, p. 262
- 58) Ibid. 213, p. 269
- 59) Ibid.
- 60) Ibid. 249, p. 286 also 223. p. 275
- 61) Ibid. 254, p. 288
- 62) Ibid. 432, p. 365
- 63) Ibid. 449, p. 372c
- 64) Ibid. 491, p. 393
- 65) Ibid. 569, p. 451

- 66) Ibid. 158, p. 237
- 67) Ibid. 80, p. 197
- 68) Ibid. 377, p. 333
- 69) Ibid. 130, p. 222
- 70) Ibid. 487, p. 392
- 70a) Ibid 491, p. 393
- 71) Ibid. 491, p. 393 also 957, *Upacch.* 10. p-714
- 72) Ibid. 76, p. 194
- 73) Ibid. 603, p. 467
- 74) Ibid. 644, p. 485
- 75) Ibid. 198, p. 261
- 76) Ibid. 62, p. 188
- 77) Ibid. 88, p. 202
- 78) Ibid. 157, p. 232
- 79) Ibid. 196, p. 261
- 80) Ibid. 454, p. 376
- 81) Ibid. 755, p. 576
- 82) Ibid. 511, p. 411
- 83) Ibid. 812, p. 613
- 84) Ibid. 879, p. 635
- 85) Ibid. 777, p. 602
- 86) Ibid. 885, p. 637
- 87) Ibid. 957, *Upacch* 3. p. 685
- 88) Ibid. 956, *Upadeśa nondha.* 37, p
- 89) Ibid.
- 90) Ibid. 718, AS, 10, p. 532
- 91) Ibid. p. 533
- 92) Ibid. 506, p. 406
- 93) Ibid. 957, *Upacch.* 14, p. 731

- 94) Ibid. 513, p. 414
- 95) Ibid. 957, *Upacch.* 14, p. 731
- 96) Ibid. 958, *Vyā Sā.* 2. 27, p. 783
- 97) Ibid. 737, p. 563
- 98) Ibid. 17, MM-25, p. 76
- 99) Ibid. 60, II. 13, p. 187
- 100) Ibid. 60, II. 14, p. 187
- 101) Ibid. 332, p. 318
- 102) Ibid. 569, p. 451. also Ibid. 665, p. 491
- 103) Ibid. 726, p. 561
- 104) Ibid. 718, AS. 6, p. 526
- 105) Ibid. AS. 7, p. 528
- 106) Ibid. 16, BV. 1. p. 33
- 107) *ĀSū.* I.
- 108) *Uttarādhyayana sūtra*, 8.1
- 109) SR. 501, p. 400
- 110) Ibid. 567, p. 450
- 111) Ibid. 718, AS. 6, p. 527
- 112) Ibid. 375, p. 331
- 113) Ibid. 939, p. 653
- 114) Ibid. 512, p. 413
- 115) Ibid. 513, p. 414
- 116) Ibid. 401, p. 349
- 117) Ibid. 51, p. 181
- 118) Ibid.
- 119) Ibid. 375, p. 331
- 120) Ibid. 207, p. 266
- 121) *Sūyagadana*. 1 > 3
- 122) Ibid.
- 123) SR. 570, p. 638

- 124) Ibid. 873, p. 634
- 125) Ibid. 17, MM. 74-76, pp. 112-14
- 126) Ibid. 128, p. 221
- 127) Ibid. 17, MM. 74, p. 112
- 128) Ibid. MM. 76, p. 114
- 129) Ibid. 59, p. 184
- 130) Ibid. 62, p. 188
- 131) Ibid.
- 132) Ibid.
- 133) Ibid. 762, p. 584
- 134) Ibid. 146, p. 230
- 135) Ibid. 152, p. 231
- 136) Ibid. 64, p. 189
- 137) Ibid. 416, p. 356
- 138) Ibid. 735, p. 563
- 139) Ibid. Hand note III. 10, p. 828
- 140) Ibid. 667, p. 491
- 141) Ibid. 380, p. 335
- 142) Ibid. 223, p. 275
- 143) Ibid. 263, p. 294
- 144) Ibid. 17, MM. 13, p. 66
- 145) Ibid. 493, p. 394
- 146) Ibid. 957, *Upacch.* 3, p. 685
- 147) Ibid. 885, p. 637
- 148) Ibid. 957, *Upacch.* 4, p. 687
- 149) Ibid. 253, p. 288
- 150) Ibid. 667, p. 491
- 151) Ibid. 692, p. 503
- 152) Ibid. 314, p. 311
- 153) Ibid. 753. 1, p. 570

Chapter V

CONCLUSION

1. Summing - up

When a person undertakes study of life and works of a master philosopher like Śrīmad Rajchandra, he realizes all the while his inability to comprehend their essence, as comprehension requires something more than mere intellectual exercise, something like *sādhana* for self-realization. The collection of Śrīmad's works is a huge volume containing about one thousand pages. Most of his writings are personal, and hence, not meant for public at large. They are utterances of a seer. They are expressions of an unfathomable, inexhaustible and almost inexpressible experience of ultimate reality of the self. Every sentence is backed by his own *sādhana* and philosophical convictions of his own research of philosophy and religion. As we have already noted, he

himself has contended that one can write a commentary of 100 ślokas on each śloka of his spiritual and mystic poem 'Ātmasiddhi'. This is applicable to his entire writings. With extraordinary intelligence, grasping power, memory and insight, what he wrote even at the age of 16, has become classic. Persons like Mahatma Gandhi have been much influenced by his writings, because he (Śrīmad) wrote only what he believed and practised in life and wrote nothing for the sake of writing.

We have tried utmost to understand his philosophy and spirituality. We have also tried to interpret them in the light of his original works as well as secondary studies of other scholars on them. His 'Ātmasiddhi' like the *Bhagvadgītā* has proved to be a peak of spiritual Mount Everest which becomes a dream of every adventurous aspirant to climb upon, and know the reality and realize the self.

One can bite off the ultimate reality as much as one can afford to do. Bhagavān Ram krishna in his gospel is said to have expressed that the ultimate reality or self is just like a mountain of sugar and saints are like small ants, while prophets are like bigger ants. One may taste a crystal of sugar but none can consume the

mountain of sugar.

In the introductory chapter, we explained the title of the work and importance of the subject matter. We took a detailed critical survey of primary & secondary sources which form the data of our research.

And thereby we tried to note what studies are done so far and what others are left as desideratum. We considered the research methodology adopted by others and by us also. We have also given a chapterwise general outline of the present work.

In chapter II, we have given a sketch of Śrīmad Rajchandra's life in detail and a survey of his works in brief. We have also considered various aspects of his life and personality, for example, the stages of his spiritual evolution, his associates, disciples etc..

In chapter III, which is the essence of the present work, we have studied the essence of his philosophy, namely, *ātmadharma* and the core of his spiritual *sādhana*, namely *ātmasiddhi*. Though we have referred to all works of Śrīmad Rajchandra, our study is mainly based on his '*Ātmasiddhi*', which is a complete system of philosophy and spirituality in itself. The work being very precise and short, we had to allocate a separate

chapter for studying the means of self-realization, like Right faith, Right knowledge & Right conduct, Meditation, Devotion etc..

The essence of our discussion in the present work may be summed up as follows:

Teachers like Śrīmad have studied the problem of the sufferings of human beings very deeply and have preached how one can obtain eternal bliss by realizing one's soul. He studied various systems of philosophy and spirituality with the sole object of finding out what is the best way for a human being to realize his self and be blissful.

It is to be noted that while studying different systems or philosophies, he did it absolutely dispassionately and without any bias and prejudice and also without any attachment or affinity for any faith, even to that one, to which his family, or father or mother belonged. It is also to be noted that he was a seeker and aspirant from his early childhood and hence his whole life was a life of *sādhana* (i.e. spiritual practice). That being so, what he has written or said is not a matter of only learning but it is fully supported with the experiences he has gone through while doing *sādhana*. His experience

as a *sādhaka* has a very special importance, because he has done *sādhanā*, while living a house-holder's life, particularly as a married man and as a businessman. And it can be said and ascertained from his writings about his own experiences and achievements, that he was a person, who had realized his self and was very close to final emancipation.

To state the philosophy and spirituality of Śrīmad in a few words, we may say that according to him all religions and philosophies mainly preach the religion of the self or soul (*ātmadharma*). The symbolic conventional phrases like "*Ahaṃ Brahmāsmi*" or "Know Thyself" or "I am That" are very famous and need not be explained. Knowing what you are and what you are not and trying to comprehend your self or its nature and experiencing that you are self or soul is the essence of all religions. Whatever helps to experience the self or soul becomes the path (*sādhanā*) and religion and whatever distracts from following that path is irreligion for him. While explaining the concept of *ātmadharma*, he has explained in details what is *ātman* (self) and what is religion.

The main object and purpose of Śrīmad's philosophy and spirituality is self-realization. For a full

comprehension of his philosophy and spirituality and the path adopted and preached by him to achieve the goal of self-realization, we have to refer to his monumental work '*Ātmasiddhi*'. Here he has mainly inunciated six tenets. They are : (1) there is soul, (2) it is eternal, (3) it is the author of its *karmas*, (4) it is the sufferer of the fruits of *karmas*, (5) there is liberation and (6) there is a path leading to liberation. Besides these six tenets, he has preached in this book many relevant and incidental matters, useful for following the path quickly and successfully. This poem covers his entire philosophy and spirituality in a nut-shell and would be found very useful by the aspirants. Śrīmad has clearly shown, how right faith, right knowledge and right conduct lead to the achievement of self-realization and liberation, following the great Jain Ācārya Umāsvātī.

According to Śrīmad, to believe, firmly and comprehend that soul and body are not one but different, soul never dies or perishes, body and all other things and relations associated with the body, are perishable and actually to practise this theory in life, is what the *Sūtra* of Umāsvātī wants to convey. It may be noted that his (Śrīmad's) interpretations of this *Sūtra* are very

near and corroborative to the six tenets inunciated by him in the '*Ātmasiddhi*'.

Śrīmad has laid great stress on the association with a pious teacher (*sadguru*) for quick and effective progress on the path of self-realization. Such a pious teacher ought to be one who has acquired knowledge of the self (*ātma-jñāna*) and realized that soul is different from body, mind and intelligence and who is also free from passions, like anger, pride, greed, lust of sex and is beyond happiness and misery, pride and insult, success and failure, pain and pleasure etc.. Such a teacher's association (*satsaṅga*) is very useful for an aspirant in realizing and attaining Godhood, as such teacher himself has reached that stage. According to Śrīmad an aspirant in the absence of such teacher, can take resort to scriptures, though understanding the real and hidden meaning of scriptures is very difficult without the guidance of a pious teacher. However, one should take the help of scriptures and try to follow the commands (*ājñā*) of the conquerors (*Jinas*) in a righteous way, which can help an aspirant progress on the path.

Śrīmad has advised the aspirants studying scriptures to note that the preachings in the scriptures

are to be viewed from two angles, philosophical and practical. Speculations on nature of God, God as creator of the Universe, nature of soul, its independent existence etc. are philosophical aspects, whereas the sermons on right conduct, which only teach the aspirants how to progress on the path of realization or emancipation is the practical aspect. Śrīmad has also explained when and how an aspirant can become entitled to understand or rather experience the philosophical concepts.

Śrīmad has also discussed the basic and primary requirements for an aspirant such as reducing mundane activities, particularly those involving violence and accumulation of possessions, and also reducing association with worldly men, things, incidents and happenings. Although, along with the above an aspirant has also to try to reduce and subside his attachment to the possessions and relations and things other than his own self. He has also to be constantly mindful to subside his passions (*kaṣāyas* or *ṣaḍripus*) like anger, pride, deceit, greed, attachment and delusion, as only the subsidence of these passions can help the aspirant progress on the path of self-realization. One may abandon family and embrace a monk's life, but such sacrifice will be of little use, unless passions are

subsided, especially those pertaining to attachment and ego.

In order to successfully reduce mundane activities, attachment and pride, an aspirant has to understand what this worldly life is, why one gets birth and death, suffering and happiness, what are the causes which make one suffer the above states and conditions. Śrīmad has explained and discussed these matters and emphasised that the causes for suffering are nothing but the passions and ignorance. By ignorance he means the ignorance of one's own identity. One does not know that one is all powerful God himself because this power is covered by *karma-bandhas*, caused by indulging in various passions.

Śrīmad has, therefore, pointed out that self-realization and liberation means nothing but absolute or total passionlessness. On achieving total *vītarāgatā*, one's soul becomes or rather acquires absolute purity and that is liberation. An aspirant, therefore, has to have the goal of being totally passionless, which means total destruction of the *karmabandhas* already acquired in the past and cessation of acquisition of fresh *karma bandhas*, which in effect means no fresh birth and final emancipation.

It should be noted that Śrīmad is the most non-sectarian seer, though not very well known. His non-sectarianism means not only that he does not belong to any Jain sect or preach any Jain sectarian philosophy, but he also does not claim to be a Jain. He has declared many times in his writings that it does not matter, whether one is a Jain or a *Vedantin*. One should know that one is soul and should know its nature and realize it. And this being the crux of his concept of religion, he has no partiality to any religion and he is in harmony with all religions and philosophies.

He, of course, does not like and approve of what is going on in the name of *Mahāvīra* and his religion, because the present state of Jain religion is far from the real teachings and philosophy of *Mahāvīra*.

He therefore, says, and very rightly, that the so called religious people are either believers in performing rituals or pedants knowing scriptures, but both the types of religious people have forgotten the very purpose of ritualism and pedanticism. The problem with those performing rituals or acquiring knowledge generally is that they forget that these have to be done with the sole object of self-realization. These people are also not careful about reducing their attachment and pride.

religious and spiritual life. It was Gandhiji who for the first time in the history of world used the weapon of *ahimsā* and *satyāgraha* for winning political freedom peacefully without bloodshed.

It may not be exaggeration to state that Śrīmad Rajchandra was one of the important persons who very much influenced Gandhi's mind and thinking and effectively preached to him the importance of *satya*, *ahimsā*, *brahmacarya*, *anēbāntavāda* and love and thus directly contributed to the formation of Gandhiji's unique personality.

It is interesting to note that though most of the Indians are not aware of Śrīmad Rajchandra's role in Gandhiji's life and mission, foreign writers like Mr. Erik H. Erikson has started realizing the impact of Śrīmad Rājchandra on Gandhiji and conducted psycho-analytical research on Gandhiji's life and personality. In his book 'Gandhiji's Truth', on page 162, Gandhiji has been quoted as saying "— whose (Raichandbhai's) demeanor and words went straight home to me". Erikson continues, "No doubt — Gandhiji recognized in twenty-five years old friend (Śrīmad) something of what he felt was his own essence — (and) the first affirmation of his — ethical direction. — young Gandhiji

could now absorb Jain ideology without accepting any dogma or ritual whatsoever — ” On page 163, Erikson writes, “But, if ever so fleetingly young Gandhiji had met a genuine seeker after truth, and we shall find essential elements of Jain thought in Gandhiji's later ideology.” On page 176, Erikson writes, “Raichandra put this world into words for him and the most essential of all Jain truths, thus to pervade his legal and political work, was the ‘Many-ness’ of outlooks, which today we would call relativity”. Further on page 181, he again quotes Gandhiji's following words, “I very much like this doctrine of many-ness (*anekānatavāda*) of reality — It saves me from attributing motives to my opponents or critics — today I can love them because I am gifted with eyes to see myself as others see me and vice-versa.” On page 157 - 158 of his book, Mr. Erikson observes. “It is significant that the chapter in the Autobiography which tells of young Gandhiji's home-coming at the age of twentytwo, and of his mother's death, does not bear a title referring to either. The heading is ‘Raichandabhai’. This is the name of a man only a few years older than him, whom young Gandhiji met on the evening of the very day, he heard of his mother's death. Raichandbhai (as Gandhi affectionately called Rajchandra) was a deeply philosophical young man

who came as close to being Gandhi's *guru* as anybody ever did In fact, this young man and his precepts were to become the anchor of young Gandhi's religious imagination during the very period of his life when he felt most lost."

Bhagvān Ramkrishna, one of the greatest prophets of India, by adopting the path of devotion as laid down in Hindu tradition, attained self-realization like Śrīmad Rajchandra and Yogi Arobindo. He was a man of experiments, hence after his spiritual realization, he experimented with various *sādhana*s laid down by great religions of the world such as Buddhism, Christianity, Mohammedanism etc. and other branches of Hindu religion such as *Advaita Vedānta*, *Tantra* etc. and came to the conclusion that all religious practices lead to the same goal of self-realization. He followed the great values of *satya*, *brahmacarya*, *aparigraha*, *Ahimsā* etc., to the utmost as Śrīmad aspired and tried to follow. In short, the basis of his philosophy and spirituality was the doctrine of *anekānta* (i.e. the doctrine of relativity of truth). Śrīmad and Bhagavān Ramkrishna were contemporaries, who breathed in the same atmosphere of pre-independence era. The householder Ramkrishna became '*guru*' of '*saninyāsīs*' like Vivekananda. The

householder Śrīmad Rajchandra also became 'guru' of Jain munis like revered Laghuraja Swami, Munisri Mohanlal, Devakiran etc. In our opinion a comparative study of Śrīmad Rajchandra's life and philosophy with those of Bhagavān Ramkrishna may prove very fruitful. Here we may quote a passage from Mahatma Gandhi's book. On the life of Swami Vivekananda, Mahatma Gandhi observes, "The story of Ramkrishna Paramahansa's life is a story of religion in practice. His life enables us to see God face to face. Ramakrishna Paramahansa was a living embodiment of Godliness. His sayings are not merely of a learned man, but they are pages from the book of life. Ramakrishna's life was an object lesson in *Ahimsā*" (Vide Life of Swami Vivekananda, Introduction p.11).

Perhaps the most rewarding effort one may have through the comparative philosophy, if the life and teachings of Bhagavān śrī Ramaṇa Maharṣi is compared with Śrīmad Rajchandra's life and teachings. A very small pamphlet entitled "*Who am I ?*", which records the answers upon a self-inquiry, given by Bhagavān Sri Ramaṇ Maharṣi to one Sri Sivaprakasam Pilai can become a glaring example. Like Śrīmad. Bhagavan Sri Ramaṇ Maharṣi's essence of life and

sādhana happened to be self-realization. He preaches mainly *Vicāra-mārga*. According to him if persistently one conducts inquiry, “*Who am I ?*”, the false identification of the self with the non-self ends and there is illumination of *sākṣātkāra*. Like Bhagavān Mahāvīra, Raman Maharṣi realized the truth by his own efforts without the external aid of any *guru*. Sri J. Krishnamurthy also like Raman Maharṣi, lays emphasis on one’s own efforts and self-inquiry. In his life, also, one may find the same values like self-inquiry, *satya*, *ahimsā*, *brahmacarya* and *aparigraha* etc., to which Śrīmad Rajchandra attached utmost significance and value.

J. Krishnamurthy was a prophet of 20th century who spread spiritual message of *satya* and *ahimsā* throughout the world; in a very rational manner by combining philosophy and religion with modern technology and science.

Last but not the least, we feel the temptation of suggesting a comparative study of *Yogī Aurobindo* and Śrīmad Rajchandra. While evaluating *Yogī Aurobindo*’s role as a philosopher, *Yogi* and prophet, one of his staunch followers, Rṣabhacanda observes, “It is heartening to find many eminent thinkers of Europe and

America turning to Sri Aurobindo as the only hope and refuge in the dismal bankruptcy of the modern rationalistic, scientific and technocratic culture, and discovering in his teachings the synthetic spiritual vision, the all-reconciling comprehensive outlook, the happy fusion of the ideals of the East and the West, and, above all, the authentic divine dynamism, capable of transforming human nature and creating a new world-order, which alone can lift mankind from the morass of degeneracy into which it has fallen. May humanity turn more and more to the delivery of light. (Vide Preface, 'The Integral Yoga of Sri Aurobindo'.)

Further, barring his only work '*Ātma-siddhi*', not a single work is translated into English. We get the collections of his writings in original Gujarati or its Hindi translation. Perhaps because of this, he is not well-known to the modern world as a gifted philosopher and acquaintance with him is more or less limited to Gujarat only.

We conclude our work by quoting an incident from Śrīmad's last days which bears a symbolic meaning as it were. It was in Idar that Śrīmad had his meeting with the disciples, the *munis* on a high peak of the *Arāvalī* hills situated near the town. He seated himself

on a slab of rock, the *Siddhaśilā* and gave a discourse to them. At the end he asked : “Can one on the plains see any of us sitting at this height ?”

“No, no one can,” one of the disciples made a reply.

“In the same way”, said Śrīmad, “the self which still resides among the lower, cannot get to know of the real mode of existence of the soul who has attained a higher state of knowledge. He can know of it only when he himself moves up the ladders as it were and attains a higher state.”

“Because we are on an elevation” continued Śrīmad, “we can view the whole of the town below, and the country far and near, but one who is on level ground can see little beyond the place of earth which lies directly beneath him . . .”.

We are aware that standing on a level ground whatever glimpse of Śrīmad Rajchandra’s philosophy and spirituality, we could catch of, we have humbly tried to present here. It is upto the readers to judge how far we have succeeded in our attempt. (Vide. Digish Mehata, Śrīmad Rājacandra : A Life, pp. 108-9).

Appendix I

Śrīmad 's Interpretation Of Certain Philosophical Concepts

Topics

- 1) Mokṣa
- 2) Kevala-jñāna
- 3) Siddhānta - bodha and Upadeśa - bodha
- 4) Pious Teacher
- 5) Niścaya and Vyavahāra Naya
- 6) Duṣamā kāla
- 7) Puruṣārtha
- 8) Ātma-bhāvanā (contemplation upon the soul)
- 9) Udāsīnatā (dispassion)
- 10) Peculiarity of Jain darśana
- 11) Samyāk darśana
- 12) Kaṣāya (passions)

- 13) Faults of a Seeker
- 14) Pramāda (negligence)
- 15) Sat-śāstra or Sat-śruta
- 16) Aspirant and Seeking
- 17) Sadguru, Satpuruṣa and the Enlightened
- 18) Jain religion

Śrīmad's interpretations of the above philosophical concepts are worth noting as they are based on his unique life-long experience as a seeker and a devoted practitioner of the path of self - realization. They very well help as a guide to understand Śrīmad's thinking and philosophy and also his path to spirituality and hence may be found very useful by aspirant of such a path. These concepts are being discussed below:

1) Mokṣa : Mokṣa, muktī or liberation means total annihilation of karma-bandha acquired by the soul in the past, and remaining in its pure nature unobstructedly and irrespective of time, place etc. In his letter no. 710, he defines Mokṣa as, "Perfect realization of the nature of the self." In Jain terminology, right faith, knowledge and conduct constitute mokṣa- marga. Śrīmad explains in minimum words what are right faith, knowledge and conduct. He explains that when these three co-exist

and become undistinguishable from each other, they exist as soul itself and that is realizing one's "nature" and that is the *mokṣa - mārga*, as explained by the Jinas. In his *Ātma-siddhi*, he clearly says that the *mokṣa-mārga* seems to have been forgotten in this era, but he is preaching the same here (in this poem) for consideration of (or for practising) the same by the aspirant. In his letter no. 762, he gives a very simple definition of *Mokṣa*. He says, "Absolute absence of all misery and unhappiness and acquisition of supreme and unobstructible happiness (bliss) is itself *Mokṣa* and that is most benevolent. In note no. 23 of his Hand-notes 3, he observes that liberation is comprehension or realization of one's "nature".

In his "*Vyākhyānasāra-2*, in article no. 4 and 5 he says that *Mokṣa* is not a substance but a state or a condition, like a human life or a celestial life. In his letter no. 760, he says that acquisition by the soul of its nature of pure "caitanya" is liberation. In his letter no. 379 he says that *mokṣa* can be achieved even in this era, but the problem is of getting a guru (pious teacher), who can bestow it upon us. In letter no. 609, he says that *Vītarāgas* (Jinas) have defined *Mokṣa* as placement of the soul in its "natural state". In letter no. 779, he defines *Mokṣa* as a state of the soul, where it is

totally separated or detached from all other substances, sentiments (or emotions or passions), all other associations, areas (places or spaces) and time. In letter no. 54 he has however emphatically declared that there is only one path to Mokṣa and no other. In Upadēśa-chāyā he tells us a very important and simple theory in very few words. He says that, the knowledge of the soul unfolds when it is free from attachment, repulsion and delusion (rāga-dveṣa and moha). One can attain emancipation anywhere and in any condition only if and when attachment repulsion and delusion vanish. If one is not free from them and from ignorance, one will not be liberated, even if one abandons the whole world and dries like a wood by practising penance. In Upadēśa-chāyā part 9, in a query as to what is mokṣa, he replies, “Mokṣa is the soul acquiring its purest state, by getting freedom from ignorance and all karmas, and acquiring unfoldment of knowledge. In Upadēśa-chāyā-10, he defines “knowledge” as knowing soul in a comprehensive manner, and “darśan” as a comprehensive experience of the soul; and “conduct” as a stable soul. These are simplest possible definitions of the three jewels (ratnatraya), samyak darśana, jñāna and cāritra.

2) **Kevala-jñāna or Omniscience** : This is a typical Jain technical term. According to Śrīmad *Kevala-jñāna* can be acquired only after total destruction of jñānāvaranīya (knowledge obscuring) karmas, and stopping the influx of such karmas which can be done only when a sādḥaka is totally free from all kaṣāyas (rāga, dveṣa and moha) and on abandoning all worldly activities, which involve violence, attachment, ego etc. Such knowledge is like light. One possessing such knowledge can see not only material things, but also sentiments (bhāva) and can also experience his own self. Therefore, such knowledge is defined as kevala-jñāna, which can see things as they are and in totality. A person possessing this knowledge can comprehend smallest part of time called 'samaya', smallest part of an article or material called 'paramāṇu' and minutest part of an invisible substance (like soul) called 'pradeśa' (letter No. 679). A soul acquires such knowledge only when it is in its purest state and is free from passions, desires etc. In such state the soul is clean (spotless) as a crystal. Whatever can be comprehended in such state is omniscience. In letter no. 710, he has defined omniscience as that knowledge which exists when one is in one's pure "nature". In verse no. 113 of his *Āma-siddhi*, he has defined omniscience as that pure cognition

(knowledge or awareness) of one's soul's nature, which is exclusive and indestructible or undisturbed and that state itself is liberation even when one is living in a human-body.

3) Siddhānta-bodha and Upadēśa-bodha : This division of scriptural knowledge is an important contribution of Śrīmad. In philosophical or spiritual world, there are age-old controvercies regarding some concepts. If some one tries to study and find out their answers, he is likely to be lost in the jungle of controversies and he may not be able to devote himself to his sādhanā. Śrīmad has therefore, advised aspirant not to bother about those controversies, but to concentrate only on sādhanā. According to him, so long as the aspirants is full of passions and ignorance, his power of knowledge is obscured and it is impossible for him to find any conclusive or convincing answers for such problems, because the answers to such problems are not only intellectual, but they are matters of actual experience of the enlightened souls and hence the aspirant must exert himself and try to achieve that state, the state of enlightenment. Till the aspirant reaches that stage, he has to concentrate only on preachings in the scriptures, which advise how to be detached from the worldly life, (relatives and

possessions) and also how to subside passions, like attachment, pride, anger, greed etc. and how to reduce worldly activities and associations to enable himself to develop detachment. If the aspirant succeeds in practising and implementing the preachings (Upadeśa- bodha, as called by Śrīmad) he will find it very helpful in getting solution for philosophical problems and controversies about concepts like Creator, creation, God, soul, heaven, hell etc. (called as Siddhānta- bodha by Śrīmad). This piece of advice is Śrīmad's unique contribution. If an aspirant follows this advice, he is bound to progress on the path of realization without any obstruction and with speed.

4) Pious Teacher : Śrīmad has laid very great stress on the importance of a pious teacher and the satsaṅga of such a pious teacher. According to him, a teacher, who is very learned in scriptures, but has no ātma-jñāna is of very little or no use to inspire an aspirant and guide him on the path, because such teacher himself (a pedant) has no experience of the soul. If however, the teacher is pious and enlightened and has ātma-jñāna, he is altogether different from ordinary teachers. Śrīmad says that an enlightened teacher is God himself and devotion to him is devotion to God. If an aspirant is fortunate enough to get the association (satsaṅga) of

such a teacher, the aspirant should totally surrender to him and obey his commands most sincerely. Śrīmad also says that if one desires to study the scriptures, one must do it only under the able guidance of such a teacher, otherwise one is likely to misunderstand and misinterpret the scriptures and to be proud about his knowledge and thus be misguided. Even in Jain darśana, we do not find much stress and importance given to a pious teacher. In short, Śrīmad says that no spiritual progress is possible without the satsaṅga of such teacher, though one may have to take recourse to scriptures because a pious teacher is not always available or is very very rare. Mahāvīra has said, "There have been unlimited persons, who have attained liberation by whole-hearted surrender to the pious teacher." Therefore the Āgamas have repeatedly said, "āṇāe dhammo, āṇāe tavo ", meaning : "Following and obeying the commands (of a pious teacher) is itself religion and penance or sādhanā."

The reasoning of Śrīmad for the importance of such a teacher is as follows: One cannot be free from misery unless one is free from passions and ignorance ; and one cannot be free from passions and ignorance unless one acquires *Ātma-jñāna* and to acquire *Ātma-jñāna* one must surrender to and obey a pious teacher. This is so

because such a teacher, and not the so called preacher, is one who knows and realizes what is soul and he is always in its “nature”. He is very calm, passionless, a master of his senses and mind and an embodiment of religion itself.

In letter no. 198, Śrīmad says that an aspirant should follow a pious teacher who has realized the self or reality, so that one day he himself can accomplish that goal. In another letter he warns an aspirant that to meditate or preach without the order of a sadguru is nothing but a wave. It will disappear the next moment. He says that spiritual transformation (samyaktva) can take place only in association (satsaṅga) of a pious teacher, because he only can make us understand what is a right God and a right religion. He also says that we should equate soul with a sadguru, because it is his soul which is sadguru (as he has realized his soul).

5) **Niścaya and Vyavahāra Naya** (or Transcendental and Empirical view) : Śrīmad is critical of those who are performing a good many rituals and observing penance etc. without remembering the very purpose of it, namely the realization of the soul. He is also critical of those who cling to the theory that soul is ever pure and not doer of any karma and therefore

think that it is not necessary to perform any rituals, penance etc. or be a devotee of any pious teacher or study scriptures or be even ethical. Śrīmad has advised aspirants to avoid both the extremes. He preaches aspirants to perform rituals, be ethical and observe all such things, remembering the purpose and aim of such activities, namely realization of the self. It is the rituals, satsaṅga, svādhyāya, ethical practices etc., if done with constant awareness of their object, which do help an aspirant to keep the soul in check from going in perversity (vibhāva) and remain in svabhāva (its own nature). This preaching is very important for sādhanā, as it helps in achieving the goal. We may profitably refer to the verses 29 and 131 of the poem “*Ātma-siddhi*” for appreciating his views in this respect.

6) Duṣamā Kāla (Kaliyuga) : Jains call this era as duṣamā kāla (hard and obstructive era) and the Brāhmanical tradition calls it Kaliyuga. This era is supposed to be most unsuitable and obstructive for spiritual achievements. According to Śrīmad, this era is supposed to be so, because there are very very few persons, who have realized the soul. However, spiritual accomplishments are possible in this era too, according to ancient enlightened persons. There is no doubt about the scarcity of sadgurus. Even if there are some

sadgurus, it is very difficult, firstly, to recognize them as *sadgurus*, and secondly, it is very difficult to follow their commands. In this era things like genuine urge, simplicity of mind, non-attachment, satsaṅga are also very rare and that is also the reason why this era is called “*duṣamā*”. In his letter No. 453, he says that the only way to be successful in *sādhana* is to worship and be a devotee of a pious association. In his letter no. 831, he says that even in this era, if the aspirant is unshakably firm in his determination and is mentally engrossed in the observance of the commands of a *sadguru* and practises valorously right knowledge, faith and conduct, he is entitled to the path of highest peace and bliss.

7. Puruṣārtha (Valour) : Śrīmad has laid great stress on an aspirant practising and doing *puruṣārtha* or valour in his *sādhana*. One can achieve anything, even liberation, by valour and *sādhana*. He can achieve in one hour what others may take a year to achieve. The scriptures say that destruction of karma-bandha, realization of “one's nature” and arresting the cycle of birth-death can be expedited by vigorous efforts. The important reason, why one suffers for limitless time, is that he has been adopting wrong means for achieving the goals. If one adopts right means and practises with

valour, one can achieve one's goal in no time. One is always taking shelter of karma-bandha, adverse time etc., but those are false excuses, as one does not want to practise *sādhana* valorously. In his *Vyākhyāna-sāra* 1/157, he says that it is said that certain lores (vidyās) are lost in course of time. They are lost only because no body does any *puruṣārtha* for accomplishing them. If genuine and required *puruṣārtha* is put in, those lores (vidyās) can be accomplished. All that is said above, does not mean that the *puruṣārthī*, does not have to suffer the outcome of his past karmas. He has to suffer them, but such person can do it quietly and peacefully and without generating further karmas, Suffering of such person can be expedited and made milder and that happens because of his *puruṣārtha*, which takes him nearer realization.

8) Ātma-Bhāvanā (contemplation upon the soul) : In his letter no. 551, he says that there is a sūkta in the Vedas, which says that an aspirant should listen to his soul, think of it, profoundly and repeatedly meditate upon it and experience it. If one follows and pursues this practice, one can easily achieve the goal of self-realization. Śrīmad has given two great *mantras* to aspirants. One is, “*Sahajātma-svarūpa, parama guru*”. Second is, “*Ātma-bhāvanā bhāvatā jīva lahē kēvala*

jñāna re". There is one more such *mantra*, "I am soul, I am pure soul". Śrīmad wants aspirants to constantly remember and chant these *mantras*. Of course, when he says this he presumes that the aspirant possesses knowledge about soul, its eternity, its intrinsic and natural properties or virtues like limitless knowledge, faith, bliss, valour etc. and also the basic principle that soul, when in its natural state (*sva-svarūpa* or *svabhāva*) is pure and does not attract any karma. By chanting these *mantras* one is trying to be in one's nature. Naturally, one's soul being in *svabhāva*, one is free from *kaṣāyas* or passions and therefore does not attract any new karmas or karma-bondage. Such a person develops non-attachment to worldly activities and associations, possessions, relations and his ego or pride also subsides. He performs all his rituals remaining and being with the self and also with the object of self-realization. The motto of a seeker should therefore, be, "Stay in the self and discard everything other than the self". If one succeeds in remaining in or with the self, the passions, attachment, ego, anger, greed, worries, etc., automatically get subsided and they vanish because of the very nature of the self, which is the purest. Śrīmad therefore, in verse 113 of his poem, *Ātmasiddhi*, goes to the extent of saying that if one constantly and

uninterruptedly remains only in one's nature, it can be called omniscience and liberation even though one is still encaged in body. This thought of his is incorporated in the one line poem quoted at letter no. 474. It is “*Ātma-bhāvanā bhāvatā jīva lahē kevala jñāna rē*”. It can therefore be said that constant chanting and not forgetting even for a moment and meditating upon above quoted mantras are the best *sādhana*s for an aspirant. These *mantras* are proverbial maxims, which mean that one remembers the true nature of the soul which is pure, and blissful. Śrīmad has therefore quoted in his letter no. 913 the following verse :

*bhīṣaṇa narayagae,
tiryaga - kudevamanuyagae |
pattosi tivva dukkhami,
bhāvahi Jinabhāvanā jīva ||*

meaning : “ O jīva, you have suffered horrible misery in hellish, animal (low category), celestial and human lives. Now at least profoundly reflect (*bhāvahi*) on *Jinabhāvanā* (*ātma-bhāvanā*).” In this verse, *Jinabhāvanā* is equal to *ātma-bhāvanā*, as both the words mean purity of soul. He has quoted in his letter no. 753, a line from shri Devchandrajiswami's poem (*stavam*). It is as follows : “ *Jina pūjā re te nijapūjana* ”. It means ‘worshipping a Jina (the conqueror) is worshipping

yourself (your own pure soul).' What he means is that by nature the soul of a Jina (or a siddha) and that of the aspirant are equal. Hence, follows the importance of *ātma- bhāvanā*.

9) **Udāsīnata or Madhyasthatā** (Disinterestedness or Indifference) : In one of his small poems, Śrīmad has given out the secret of spirituality. In that poem quoted in letter no. 77 he says,

*“sukhakī sahelī hai,
akēlī udāsīnatā;
adhyātmanī janani
che udāsīnatā.”*

The verse means that the real source of happiness is absence of passion and that is the mother (source) of spirituality. Generally man's tendency is to get either attached to or repulsed from things, concepts, thoughts, persons etc. But the verse of Śrīmad advises us to keep away from both the extremes and be neutral or balanced. This also can be called non-attachment, but non-attachment presumes that there is attachment and that you work to get free from attachment. Udāsīnatā seems to be a better state of mind. You do not get attached and hence there is no question of getting rid of attachment and that capacity of mind is “Udāsīnatā”. In one of his

small poems (no. 5) quoted in letter no. 107, he has clearly said that suffering is there, where there is attachment and repulsion, but if there is Udāsīnatā (disinterestedness), there is no question of getting rid of suffering because it is not there. In letter no. 108, he has said that happiness lies within, and one cannot find it by searching outside, and further he says that that happiness (which is within you) lies in being equitable. To achieve that quality, one has to neglect or be dispassionate towards things outside and not be fascinated by them. In his letter no. 440, he has advised an aspirant to reduce the worldly activities involving violence, acquisition and possession of wealth and association with undesirable teachers. It will, therefore be seen that Udāsīnatā or madhyasthatā is a very important concept. Śrīmad has preached and prescribed this *sādhana* to aspirants to enable them to succeed on the path of realization.

10) Peculiarity of Jain Darśana : Though Śrīmad was not born in a Jain family, he came to regard Jain *darśana* as the best, after he studied various Indian systems of darśanas. He has given his reason for coming to this conclusion a number of times in his writings. Some of the important reasons may be stated here, which go to show that his reasoning is not the outcome of any

attachment or partiality or blind faith in Jain darśana, but it is based on his research oriented study and his experience as a great seeker and *sādhaka yogī*.

In *Vyākhyānasāra*, part 2, he says that Jain darśana means realization of soul. He wants to suggest that the sole purpose and object of Jain darśana is nothing but realization of the self (soul). The propagators or preachers of this darśana were men of final and total realization of the self and the *darśana* is based on their own experience. In part 4/20, he has said that the aim, and object and sum and substance of all Jain scriptures is to make aspirants realize the self (soul). And this is preached by one and all Jain teachers of all ages. In his *Upadeśa-bodha*, part 35, he has elucidated this point as follows :

“*Vītarāga darśana* is the real healer (doctor); it is an absolute truth (*satya-svarūpa*); (because) it preaches keeping far away infatuation, delusion, sense-pleasures, attachment, repulsion, violence etc. as sense pleasures and passions cost the sufferer (a sick person) very dearly. Some darśanas talk of *vītarāgatā* that keeps or causes the disease to be away for the time being, but they also talk and allow at times, things like infatuation, development of mundane life (*saṁsāra*).

perverted belief, violence etc. in the name of religion, but it is forgotten that such things increase the disease of *samisāra* instead of curing the same.”

He further says that the *vītarāga darśana* works as the best healer (doctor). Reasons : Firstly, the disease of the sick is cured. This is done by *samyak darśana* (right faith) which cures the disease of perverse belief and knowledge . Secondly it immunizes, a healthy person against contracting or acquiring any disease. This is done by *samyak jñāna* (right knowledge) as it protects an aspirant from contracting or acquiring any disease. Thirdly, it sustains and develops his health by *samyak cāritra* (right conduct) as it nourishes the aspirant and keeps proper watch on him. Jain *darśana* is a philosophy of those persons, who have realized their self and become self or soul themselves (*ātma-swarūpa*) and who then preach the path of self-realization. It is to be noted that when Śrīmad talks of Jain *Darśana*, he means a *Darśana* preached by the conquerors of all the passions and the mind (Jinas).

11) Samyak Darśana (Right awareness): *Samyaktva* or *samyak darśana* (right faith) or *samakīta* are typical Jain terms. The terms mean and imply spiritual

awakening or a fairly good comprehension of and distinction between soul and body, and having discriminatory or right attitude and will- power for avoiding forbidden things and adopting benevolent things. It can also be called a beginning stage of self-realization. It also means firm faith in the six substances, seven or nine tattvas (navatattvas), multiplicity of souls and other philosophical and spiritual concepts as preached by the vītarāga or the Jina. In his letter no 459, he has pointed out that such person (who has accomplished samyaktva) is not attached to any mundane things, thus keeping at bay the acute (anantānubandhī) passions of anger, pride, deceit and greed. He will avoid being distressed and miserable and also being gay and joyous in worldly happiness.⁵⁰ In part 36 of Upadeśabodha, he has said that such an aspirant should be free from pride, arrogance, ego etc.⁵¹

In part 3 of Upadēśa-chāyā, he says that respectful surrender and submission to a pious teacher is itself samyaktva, because he is a person who teaches and makes us understand what is real God (*sat-deva*) and real teacher (*sat-guru*).⁵² Samyaktva or Samakita can be divided in two types. First is practical (*vyavahāra*) samakita, which means an aspirant listens to a pious

teacher's preachings, broods over them and tries to practise, obey and experience them. Second type is spiritual *samakita* or *samyaktva*, on acquisition of which one comes to recognize one's self. Such *samyaktva* brings internal transformation in an aspirant. This transformation means that he is free from ignorance (*mithyātva*). If one gets very unhappy and restless on getting physical illness, he is not a *samyaktvī*; he is *mithyātvī* (having perverted faith), the reason being that a real *samyaktvī* has no body-consciousness. A *samyaktvī* is firmly set on the path of self-realization, with the result that his *kaṣāyās* are subsiding; for him this *saṁsāra* (mundane life) is nothing but a burden, he is full of compassion, not only towards others, but also towards himself, i.e. towards his own self, because he never blemishes or spoils his self by getting into passions. He is a devotee of real God, pure religion and pious teacher and thus he is on the path of emancipation. In short, one can be said to have accomplished *samyak darśana*, if one can experience or realize self or soul, being free from passions like attachment, ego etc..

12) Kaṣāya (Passion) : *Kaṣāya* is a Jain term. It means *rāga* (attachment), *dvēṣa* (repulsion) and *mōha* (delusion) or *krōdha* (anger), *māna* (pride or ego) and *lōbha* (greed). *Kaṣāyas* are divided in various categories.

depending on their severity. Birth, death, old age, diseases, poverty, physical infirmities etc., are sufferings or miseries as they are the effects of indulging in *kaṣāyās*. *Kaṣāyās* cause influx of karma particles which cause *karma-bandha*, which when mature bears fruits. Such fruits are in ordinary language sufferings or misery. It, therefore, follows that if one does not want sufferings or misery one has to avoid passions. Let us never forget that the one and only way to be happy is to avoid passions. Without passions there cannot be suffering.

It is to be, however, remembered that the best way to avoid *kaṣāyās* is the association of a sat-guru and compliance with his commands. It is no doubt, difficult for a householder to totally avoid *kaṣāyās*, but he can definitely be alert and see that his *kaṣāyās* are as mild as possible.

13) Impediments of a Seeker : According to Śrīmad a seeker has four main faults or impediments in his way of realization of self. They are 1. licentiousness, 2. ignorance, 3. insistence or obstinacy and 4. pride or ego.

Licentious man takes full liberty in his behaviour

and acts without moral or religious restraints, much less according to the commands of a sadguru. Such conduct is generally guided by passions and desires, which ultimately results in re-incarnation and misery. Unless one gives up this defect, one cannot tread the path of self-realization.

Ignorance is another defect of a seeker. This defect means, not that one is without knowledge, the person has knowledge, but it is accompanied by perverted belief or *mithyātvā*. For example, one believes that one is body (and not soul). This ignorance is also an important cause of re-incarnation and misery. Śrīmad says that to get rid of ignorance, one must surrender to a pious teacher and obey him. This will inculcate in him frankness, compassion, self-introspection, minimum activities involving violence, minimum acquisition of wealth and the like.

Third defect is insistence or obstinacy. It means attachment and pride of your possessions, opinions and faiths etc.. It is of two types. One type is attachment with things other than your self, e.g. your properties, relatives, power, fame etc. and the other type is beliefs regarding spiritual preachings, which are not beneficial for welfare of the self or its realization. This defect

does not permit an aspirant to accept good things or preachings, because his is a closed mind. This defect can also vanish with the help of association with a sadguru.

Last but not the least, is the defect of pride or ego. If it is coupled with attachment, it becomes dangerous. Such defect generates intense passions and *karma-bandha*. The best way to get rid of this defect, according to Śrīmad, is surrender and devotion to God and *sadguru*. They help one in becoming aware of one's own defects, small or big, and the floating nature of worldly things.

14) Pramāda (Negligence) : This is a typical technical term. It means and includes disrespect for religion, arrogance, lethargy, indulgence in passions, licentiousness, etc.. This defect is great obstruction to progress on path of realization. The enlightened have said that pramāda itself is sin and causes *karma-bandha*. And absence of pramāda is awareness or contemplation upon the soul, or introspection, which is the best path to achieve self-realization. Mahāvīra's famous advice to Gautama, "Samayaṃ hi mā pamāyae" is very very important and useful for an aspirant. It means, " Do not be negligent or heedless or unaware

even for a fraction of a moment. Śrīmad says that, not only human life but every moment of it is a “cintāmaṇi jewel” i.e. a jewel which fulfils your cherished desires and which is useful for destroying your worry and misery.

15) Sat-Śāstra, Sat-Śruta : Study of scriptures is of great help and guidance to a seeker to understand what spirituality is and the path to be followed to achieve the goal of mukti. This help and guidance is necessary till a seeker becomes fully enlightened, because the scriptures can help him to be alert and aware of his objective and for that purpose can make him indifferent to worldly attachments and associations. Of course, this happens only if the aspirant remembers the following words of Śrīmad, “The scriptures contain the description of the path, but not the secret, the secret lies only in the heart of the enlightened sat-guru.” And also the following,

“There is no difference in bearing or carrying the bundle of scriptures above the head and in the head, unless you have digested the substance and you practise the same. If you have not done that, you are carrying nothing but burden be it on the head or in the head.” He says that whatever scriptures develop non-attachment

and good and pious thinking are good scriptures. It should not be understood that Śrīmad condemns or prohibits a seeker from study of scriptures. He has on the contrary said that it is very very useful and beneficial to study the scriptures under the guidance of a pious sadguru, who himself is an embodiment of scriptures.

16) Aspirant And Seeking : One who seeks liberation or self-realization is a seeker or an aspirant. Such a person has equanimity (ātmopamya) towards all beings and he maintains it even in very adverse circumstances. He is disinterested in worldly life and sensual pleasures. He is considerate and compassionate. His important characteristic is that he does not do anything simply because others like it, but he does only such things as are good for his own (self's) benefit. He is interested in satsaṅga with a sat-guru and study of benevolent scriptures and he is the least interested in worldly activities, accumulation of wealth and sensual pleasures.

With a view to developing the urge and intensity in seeking, a seeker must be very humble and devoted to the enlightened. He must be free from licentiousness. He should not be bound by or attached to or obstinate about his own religious concepts, views

or dogmas. His aim being self-realization, whoever and whatever can help him accomplish that goal, becomes his sadguru and religion. He is very mindful about his weaknesses, shortcomings and defects. He is very humble, so much so that he respects and worships a sadguru like God Himself and that is the key to his progress on the path of self-realization.

17) Sadguru, Satpuruṣa and (the Enlightened) :

A sadguru, satpuruṣ or an enlightened person has experienced his self and his life itself and his association inspires an aspirant even without any oral preachings. Such a person is equitable, free from passions (vītarāga), conqueror of his mind and senses. It is such a person only, who can help an aspirant realize his self and not any ordinary guru (who has not experienced what the self is).

It can be said that the only purpose of spirituality or self-realization or liberation is to get rid of suffering and be blissful i.e. to acquire supreme happiness. Sadguru having experienced that state by conquering all passions, is absolutely necessary for an aspirant to guide him on the path of self-realization.

In order that an aspirant may benefit by the

association (satsaṅga) of a sat-guru, he must equip himself with the following qualities and rules of conduct. He must earn his livelihood in a moral, just and honest manner. He must develop non-attachment mentally, and psychologically to his possessions and all outer things and totally surrender to a sat-guru, whose devotion is a must for an aspirant. He must also reduce and minimize his worldly activities and associations, possessions and control his love for tasty food. He must have full and unquestionable faith in the preachings of the sadguru. Similarly he must be disinterested in mundane life. He must love even minor qualities and virtues of others and abhor his own minor defects and faults. Most important requirement in this respect is that an aspirant should never beg knowledge (of the soul) of the sadguru, but pray and ask for non-attachment or vītarāgatā and subsidence of passions.

18) Jain Religion : Śrīmad had studied various Indian systems of faith and was equitable towards all religions. He, very strongly believed and advocated that it was not at all necessary to belong to any religion, because the ultimate aim and object of human life was self-realization or liberation. What was required to reach or achieve that goal was qualities like non-attachment, humility (absence of ego), subsidence of passions like

anger, lust, greed, ego, desires etc., and last but not the least, knowing, experiencing and realizing “Who am I?”, the nature of the self (sva-svarūpa) and the ability to be easily and comfortably stable in sva-svarūpa or the self (soul).

Śrīmad, however, believed that Jain philosophy was best suited to achieve the above qualities and goal because of the following peculiar features of the Jain philosophy :

Best comprehension of the soul is found in Jain philosophy and is therefore best suited to achieve the goal of self-realization. It gives utmost importance to love, compassion and dispassion. Its object is the welfare of each and every being. No other darśana gives such minute description of philosophical concepts like soul, karma-bondage etc. Jain philosophy minutely describes the principles regarding soul, non-violence, truth, sacrifice, *karma* and karma-bandha, pious teacher, monkhood, five great vows for monks, nine principles (*navatattvas*), six substances, five astikāyas, liberation etc..

Appendix II

Glossary of Important Terms Occurring in Śrīmad's Literature

अ

akarma-bhūmi (अकर्म भूमि) :	land of enjoyment.
akāla (अकाल) :	wrong time.
aguru-laghu (अगुरुलघु) :	a thing or substance having no heaviness or lightness.
agopya (अगोप्य) :	open, known.
agha (अघ) :	sin.
acitta (अचित्त) :	lifeless.
acetana (अचेतन) :	matter.
ajñāna (अज्ञान) :	ignorance, knowledge with perverted mind or belief.
aṇu (अणु) :	small particle.
atikrama (अतिक्रम) :	crossing limits.
aticāra (अतिचार) :	defects, failures, evasion.

anubhava (अनुभव) :	experience, actual knowledge.
anuvrata (अनुव्रत) :	minor vows, secondary vows.
anuṣṭhāna (अनुष्ठान) :	a ritual.
anekāntavāda (अनेकान्तवाद) :	a theory enunciating many facets or partial truths relating to one thing or one concept.
antarātmā (अंतरात्मा) :	an introvert soul.
antarāya (अंतराय) :	obstruction, impediment.
antardaśā (अंतर्दशा) :	internal condition, internal state of mind.
antardrṣṭi (अंतर्दृष्टि) :	insight (of the soul).
antarmukha (अन्तर्मुख) :	introvert.
antarmuhūrta (अन्तर्मुहूर्त) :	less than a muhūrta (a muhūrta = 48 minutes); a measure of time in any period upto 48 minutes.
antarlapika (अन्तर्लपिक) :	changing letter in a word to give it different meaning.
anyokti (अन्योक्ति) :	a description, outwardly appearing as criticism, but in fact being appreciation.
anvaya (अन्वय) :	one disguised under another

apakarṣa (अपकर्ष) :	fall, lessening.
apakāya (अपकाय) :	life having water as body.
aparigraha-vrata : (अपरिग्रह - व्रत)	vow of limiting possessions and attachment.
apariccheda (अपरिच्छेद) :	complete, whole, undivided.
aparīṇāmi (अपरिणामि) :	having no effects, or impact; not changing.
apavarga (अपवर्ग) :	emancipation.
apavāda (अपवाद) :	exception.
apratibaddha (अप्रतिबद्ध) :	without attachment or binding.
apramatta guṇasthāna : (अप्रमत्त गुणस्थान)	seventh guṇasthāna; very cautious conduct.
amuni (अमुनि) :	a bad monk.
artha (अर्थ) :	wealth, means of mundane maintenance.
avagāḍha (अवगाढ) :	hard.
avagāha (अवगाह) :	whatever covers one smallest part (pradeśa) of the soul.
avagāhana (अवगाहन) :	deep and thorough study. comprehension, contemplation.
avagraha (अवग्रह) :	early <i>matijñāna</i> , perception, the first stage in the process of sensory perception.

avadhāna (अवधान) :	remembering many things at a time; retaining in the memory.
avadhi jñāna (अवधिज्ञान) :	a type of knowledge which sees and understands things, within a certain special limit without the help of senses, directly with the soul.
avasarpinīkāla : (अवसर्पिणीकाल)	descending or falling or regressing time or era.
aviveka (अविवेक) :	not discriminating between right and wrong.
aśāta (अशात) :	suffering.
aśātanā (अशातना) :	impudence, disregard.
aśubha (अशुभ) :	inauspicious.
aśoccyakevalī (अशोच्यकेवली) :	one who attains omniscience without listening to preachings of a kevalī.
aṣṭamabhukta (अष्टमभुक्त) :	fast of three days.
asaṅga (असंग) :	non-attached, free from non-soul substance.
asaṅgapana (असंगपन) :	dissociated from everything other than the self.
asaṁyatapūjā (असंयतपूजा) :	worshipping a monk without knowledge (of ātman).

asanyama (असंयम) :	non-control of the mind or lack of self-control.
astikāya (अस्तिकाय) :	5 substances-life, non-life, dharma, adharma and <i>ākāśa</i> .
ahiyāsavā (अहियासवा) :	to bear.

आ

ākāśadravya (आकाशद्रव्य) :	space.
ākāṅkṣā mohanīya: (आकांक्षा मोहनीय)	a kind of <i>mithyātvā</i> , mohanīya karma giving rise to desires for worldly happiness.
āgama (आगम) :	scriptures.
āgāra (आगार) :	concessions.
ācārya (आचार्य) :	the monk, teacher.
ātāpana yoga (आतापन योग) :	meditating in the sun in standing posture.
āṭhasamiti (आठसमिति) :	three guptis and five <i>samitis</i> .
ātma-vāda (आत्मवाद) :	theory regarding soul.
ātman (आत्मन्) :	soul or self
	1) considered from knowledge point of view, soul is all

pervading and सत्, चित्,
आनन्द;

- 2) whatever remains after
eliminating everything;
- 3) the knower and seer of
everything;
- 4) that which can express
all emotions (भाव);
- 5) cognition or attention
(उपयोग) is an integral part
of soul;
- 6) soul is undisturbable
samādhi (समाधि).

ātma-vīrya (आत्मवीर्य) : strength of the soul.

ātma-ślāghā (आत्मश्लाघा) : self-esteem.

ātma-samīyama (आत्मसंयम) : to win over the soul, self-
control.

ātmārthī (आत्मारथी) : desiring to realize the soul.

ātmānubhava (आत्मानुभव) : realizing the soul.

ādipuruṣa (आदिपुरुष) : paramātmā, tīrthankara
Rṣabhanātha.

ādhi (आधि) : mental suffering.

āpta (आप्त) : trustworthy, enlightened.

āmṇāya (आम्नाय) : sampradāya, tradition.

ārambha (आरंभ) : 1) activity with passion,

particularly involving violence; inauspicious activity;

- 2) preparation for starting an activity, involving violence.

ārādhanā (आराधना) :

worship, service, sādhanā.

ārā (आरा) :

period of time,
(part of time circle).

ārtadhyāna (आर्तध्यान) :

- 1) craving for acquiring worldly things or worrying about possible loss of a thing acquired;
- 2) inauspicious or undesirable thinking, craving or meditation; to be anxious for things other than the self and to be anxious to keep away unwanted things.

ārya (आर्य) :

noble, good.

āśaṅkā-mohanīya :
(आशंका मोहनीय)

being doubtful about the truth of a thing.

āśuprajña (आशुप्रज्ञ) :

one who responds quickly.

āsakta (आसक्त) :

attached.

āyatana (आयतन) :

a place or centre of something.

āsthā (आस्था) : faith with respect; having full faith and devotion in the preaching of the enlightened.

āśrava (आश्रव) : influx of *karma particles* into the soul.

āśrava bhāvanā : attachment, ignorance, perverted thinking etc., practising such passions thoughts etc..
(आश्रव)

(इ)

indriya (इंद्रिय) : (a visible) organ of knowledge.

indriya-nigraha (इंद्रियनिग्रह) : restraining the senses.

(इ)

īryā-pathikī-kriyā : action taking place in course of walking or other routine acts.
(ईर्या-पथिकी-क्रिया)

īryā-samiti (ईर्या-समिति) : walking carefully with a view to avoiding injury to living beings.

(उ)

upāsanābhāva (उपासनाभाव) : the mentality acquired due to subsidence of passions.

upādhi (उपाधि) :	wordly affairs of responsibilities.
upādhyāya (उपाध्याय) :	teacher of monks.
upāśraya (उपाश्रय) :	abode of monks.
upāsaka (उपासक) :	worshipper, practising religious duties.
upekṣā (उपेक्षा) :	neutral attitude, disinterestedness.
ūrdhva-gati (ऊर्ध्वगति) :	rising up.
ūrdhva-loka (ऊर्ध्वलोक) :	heaven, place of the liberated.
utpāta (उत्पात) :	creation, appearance, birth.
utsarpiṇī kāla (उत्सर्पिणी काल) :	an era of time where there is increase of happiness etc..
utsūtra-prarūpaṇa (उत्सूत्र प्ररूपण) :	preaching against scriptures.
udaya (उदय) :	rising of <i>karma bandhas</i> .
udāsīna (उदासीन) :	indifferent disinterested, impartial, neutral.
udīraṇā (उदीरणा) :	make the <i>karma-bandha</i> bear fruit before their due time.
upajīvana (उपजीवन) :	maintenance.
upayoga (उपयोग) :	impact of the

	consciousness or attention of the soul, which makes one understand a thing.
upaśama (उपशम) :	subsidence of passions .
upahata (उपहत) :	beaten, opp. <i>anupahata</i> = unbeaten.
upadeśa-jñāna (उपदेशज्ञान) :	1) knowledge regarding preachings - that knowledge in scriptures which teaches an aspirant that the worldly happinesses, are fleeting and hence one should give up attachment (this is as against <i>siddhāntajñāna</i>), and preachings which weaken aspirants perverted intelligence and strengthen his indifference to mundane life by increasing his non-attachment and subsiding his passions.

(ऋ)

ṛṣi (ऋषि) : sage, possessing *siddhis* .

(ए)

ekatva bhāvanā : contemplating that one's soul is all alone, nobody can come to its help .
(एकत्वभावना)

ekabhukta (एकभुक्त) :	eating only once.
ekāntavāda (एकान्तवाद) :	believing only in one quality of a thing or a substance.

(औ)

audayika-bhāva(औदयिकभाव) : the mental state due to fruition of *karma - bandha*.

audayika śarīra (औदयिक शरीर) : physical body.

(क)

kadāgraha(कदाग्रह) : obstinacy about one's opinion and faith.

Kapila (कपिल) : founder of *Sāṃkhya* system.

karuṇā (करुणा) : compassion.

karma (कर्म) : activity or *karma bandha* - vibration or instability in the natural state of the soul or karmic matter.

karma- prakṛti (कर्म प्रकृति) : type of *karma - bandha*.

karma - bandha (कर्म बंध) : karma - bondage. Its types:

- 1) *prakṛtī - bandha* (प्रकृति बंध) pertaining to origin,
- 2) *pradeśa-bandha* (प्रदेश - बंध) pertaining to extent in space,
- 3) *sthiti - bandha* (स्थिति-बंध) : pertaining to extent in time.

4) *rasa - bandha* (रस - बंध) :
pertaining to intensity or
degree of experience.

Any act done with
passion is *karma*. It may
be auspicious or
inauspicious.

karma-bhūmi (कर्मभूमि) : area (place) where beings
live and work and where
they can accomplish
liberation.

kaluṣa (कलुष) : sin, dirt.

kalyāṇa (कल्याण) : welfare, happiness.

kaṣāya (कषाय) : passions.

kāṅkṣā (कांक्षा) : desire.

kāma (काम) : sensuality or desire.

kāyotsarga (कायोत्सर्ग) : meditation; meditating by
giving up attachment of
body and being one with the
soul (*ātmadhyāna*).

kārmaṇa vargaṇā : solid collection of *karma* -
(कर्मण वर्गणा) particles which form
kārmaṇa body.

kārmaṇa śarīra : a body constituted by
(कर्मण शरीर) karma-particles (*karma-*
bandha).

kāladharma (कालधर्म) :	religion suitable to time; death.
kuguru (कुगुरु) :	a teacher who has no knowledge of the self.
kūṭastha (कूटस्थ) :	immutable or unchangeable.
kevalajñāna (केवलज्ञान) :	omniscience or knowledge, where the soul is totally free from passions and it is purest knowledge.
kautuka (कौतुक) :	surprise or admiration.
kriyā (क्रिया) :	act, acting with interest only in rituals, without understanding the motive or purpose behind them; one contrary to the path of knowledge (<i>jñānamārga</i>).
kriyābandha (क्रियाबंध) :	<i>karma</i> - bondage; five reasons, <ol style="list-style-type: none"> 1) <i>mithyātva</i> (मिथ्यात्व) : perverted belief, 2) <i>avirati</i> (अविरति) : absence of restraint (संयम) : 3) <i>kaśāya</i> (कषाय) : passions (anger, ego etc.). 4) <i>pramāda</i> (प्रमाद) : careless-ness.

5) action, mental, oral or physical.

krīḍā-vilāsa (क्रीडाविलास) : sensual pleasures.

kṣapaka (क्षपक) : destroyer of *karmas* (a monk).

kṣamā (क्षमा) : pardon of a guilt with large heartedness.

kṣayika caritra : accomplishment of right conduct because of destruction of *mohanīya karma*; stability in self.
(क्षयिक चरित्र)

kṣayika bhāva (क्षयिकभाव) : mental state of aspirant who has destroyed his *karma*.

kṣayika samyak-darśana: right faith attained after destruction of *mohanīya karma*.
(क्षयिक सम्यक्दर्शन)

kṣayopaśamika samyaktva : conviction of soul's existence.
(क्षयोपशमिक सम्यक्त्व)

kṣīṇa kaṣāya (क्षीणकषाय) : utter destruction of passions.

ग

gaccha(गच्छ) : group of monks under an *ācārya*.

gaṇadhara (गणधर) : chief disciple of a *tīrthāṅkara*.

gaṇitānuyoga (गणितानुयोग) :	scriptures, containing mathematical information, regarding astronomical places, <i>karma - bandha</i> etc.
gatabhāva (गतभाव) :	past life.
guṇasthāna (गुणस्थान) :	grades of spiritual accomplishment.
guṇasthānaka (गुणस्थानक) :	stages of spiritual evolutions, they are 16 in number.
gr̥hastha (गृहस्थ) :	householder.
granthi (ग्रंथि) :	knot of <i>karma</i> .
granthibheda (ग्रंथिभेद) :	distinguishing between life and non-life.
च	
cakravartī (चक्रवर्ती) :	emperor.
caṣṣudarśana (चक्षुदर्शन) :	prima facie knowledge one gets on seeing a thing.
caturgati (चतुर्गति) :	four types of life: celestial gods, human beings, beasts and hellish beings.
cayavicaya (चयविचय) :	going to and fro.
cayopacaya (चयोपचय) :	to and fro movements of subtle processes coming and going of subtle actions in the body.

- caranānuyoga (चरणानुयोग) : scriptures describing the code of conduct for monks and householders.
- caramaśarīra (चरमशरीर) : the last birth in human form prior to attaining salvation.
- cāritra (चारित्र) :
 1) Transformation of inauspicious conduct into auspicious conduct is empirical *cāritra* and to be able to enjoy the nature (natural state) of the self and to be able to be stable in its nature is real (spiritual) conduct.
 2) one of the *Ratnatraya* .
 3) right conduct to make soul stable in its nature.
- cit (चित्) : self as embodiment of knowledge.
- cūrṇī (चूर्णी) : criticism of the learned on the verses or sentences of the scriptures.
- caitanyaghaṇa (चैतन्यघण) : a life full of knowledge etc.
- caudapūrvadhārī : scholar of the 14 earlier scriptural texts.
 (चौदपूर्वधारी)
- caudapūrva (चौदपूर्व) : 14 earlier scriptures of the Jains.

caubhaṅgī (चौभंगी) :

having four divisions.

cauviḥāhāra (चौविहाहार) :

four types of eatables -

1) food,

2) tasty things,

3) pastes and

4) drinks.

cyavana (च्यवन) :

dropping down from heavenly existence.

छ

chakāya (छकाय) :

six types of living bodies:

1) earth, 2) water, 3) fire,

4) plants, 5) air, 6) moving

beings.

chadmastha (छद्मस्थ) :

a human being (soul) covered by *karma-bondage* or a non-enlightened person.

ज

jaghanya (जघन्य) :

minimum or lowest.

jadatā (जडता) :

materialistic state or ignorance.

jijñāsā (जिज्ञासा) :

desire to know philosophy.

jijñāsu (जिज्ञासु) :

desirous of (real) knowledge; aspirant - one

	whose passions are subsiding, who craves only for liberation, who is pained for having births, and who has compassion in his heart.
jina (जिन) :	conqueror of passions.
jinakalpa (जिनकल्प) :	conduct of a Jain monk.
jinamārga (जिनमार्ग) :	the Conqueror's path; simultaneous and indivisible co-existence of <i>jñāna</i> , <i>darśana</i> , <i>cāritra</i> .
jinamudrā (जिनमुद्रा) :	standing meditating posture.
jinendra (जिनेन्द्र) :	Tīrthāṅkara.
jīva (जीव) :	soul, <i>jīvāstikāya</i> .
jīvarāśi (जीवराशि) :	group of souls.
Jñātrīputra (ज्ञातृपुत्र) :	Mahāvīra (born in the Jñātrī clan).
jñān (ज्ञान) :	wisdom or knowledge that teaches that body and soul are different and soul is eternal and has cognition (<i>upayoga</i>), acquired from an enlightened teacher.
jñānadeśa (ज्ञानदेश) :	state of self-knowledge to

be totally disinterested in all perverted thinkings or feeling (*vibhāva*) and worshipping the pure state of the self in a very natural manner.

jñey (ज्ञेय) :

worth understanding and comprehending; object of knowledge.

त

taṭastha (तटस्थ) :

on the border; neutral.

madhyastha (मध्यस्थ) :

neutral.

tattva (तत्त्व) :

essence, secret, paramārtha.

tapa (तप) :

1) penance to control desires or to reduce or decrease passions. There are twelve types of tapa
तप.

2) austerity-fasting should be accompanied by cognition (*upayoga*), then only it is (tapa).

tīrtha (तीर्थ) :

an organization of monks, nuns, householders males or females.

tīrthāṅkara (तीर्थंकर) :

Founder of *tīrtha*, whose four deadly *karmas* are destroyed.

d) right knowledge, faith and conduct;

e) absolute faith in six substances, knowledge (आत्मज्ञान) and being and acting according to one's 'nature', or to regard the *satpuruṣa* as *paramātmā* is also called religion by the enlightened.

dharmakathānuyoga :
(धर्मकथानुयोग)

scriptures containing stories regarding lives of spiritually advancing or advanced .

dharmā-dhyāna (धर्मध्यान) :

one of the four types of meditation, wherein one is meditating for realising the self.

dharmāstikāya (धर्मास्थिकाय) :

a substance which helps a life or a matter to keep moving.

dhuvevā-(dhrauvya) :

(ध्रुवेवा - ध्रौव्य)

a quality of substance which resists its own character even though the form changes.

न

namaskāra mātira :
(नमस्कार मंत्र)

*navakāra mantra - pañca
parameshtī namaskāra.*

nay (नय) :

1) a view point which
explains a part or an
aspect of a thing .

2) partial truth, a part of
pramāṇa.

narakagati (नरकगति) :

hellish life.

navatattva (नवतत्त्व) :

nine principles:

- 1) life,
- 2) non-life (matter),
- 3) influx of *karma*,
- 4) binding of *karma*,
- 5) stoppage of *karma*,
- 6) destroying of *karma*,
- 7) liberation,
- 8) virtuous deed (*punya*) and
- 9) sinful deed (*pāpa*)

navanokaṣāya (नवनोकषाय) :

nine minor passions - 1)
laughing, 2) attraction. 3)
hatred, 4) grieving. 5)
fear, 6) disgust. 7)
female attraction,

- 8) male attraction,
9) attraction of male & female.

navapada (नवपद) :

- 1) *Arihanta*, 2) *siddha*,
3) *ācārya*, 4) *upādhyāya*,
5) *sādhū* (monk),
6) *samyak darśana*,
7) *samyak jñāna*,
8) *samyak cāritra*,
9) *tapa* (penance).

nikācita karma (निकाचित कर्म) : intense *karma - bandha*

nigoda (निगोद) :

a thing or a body containing
limitless number of lowest
grades of potential lives.

nidāna (निदान) :

desiring worldly happiness
in exchange of religious
practice.

nididhyāsana (निदिध्यासन) :

continuous brooding.

niyati (नियति) :

destiny.

niranjana (निरंजन) :

spotless or faultless.

nirāvaṇajñāna (निरावणज्ञान) :

that knowledge which
makes one free from body-
consciousness and pride
and attachment from non-
self things and keeps soul's
attention (*upayoga*) in its
nature and which adores

	nothing but "nature of the soul".
nirgrantha (निर्ग्रन्थ) :	a monk, whose <i>karma-bandha</i> especially of <i>mohanīya karmas</i> is destroyed.
niryāsa (निर्यास) :	soul getting free from karma particles.
niryuktī (निर्युक्ति) :	sort of commentary on scriptures, soul-liberation.
nirvikalpa (निर्विकल्प) :	absence of alternatives, stability in pure <i>upayoga</i> (an activity of soul).
nirveda (निर्वेद) :	realization, deep realization that one has undergone infinite births and one would have no more of it.
niścaya naya (निश्चयनय) :	theory of reality.
naiṣṭhika (नैष्ठिक) :	having devotion.

प

padastha (पदस्थ) :	meditation of one of the five padas of navakāra mantra.
parābhakti (पराभक्ति) :	highest type of devotion.
parabhāva (परभाव) :	thoughts regarding substances, other than soul.

pārama avagāḍha : (परम अवगाढ)	very hard.
paramapada (परम पद) :	liberation..
paramāṇu (परमाणु) :	smallest part of matter, an atom.
paramārtha samyak : (परमार्थ सम्यक्)	absolute faith in the nature and description of soul, as described by Tīrthaṅkara and experiencing the said descriptions or stability in the nature of soul.
parasamaya (परसमय) :	identifying with non-soul substances; other systems of faith.
parigraha (परिग्रह) :	attachment for possessions.
paryāya (पर्याय) :	modification, converted form of a substance.
paryuṣaṇa (पर्युषण) :	most important religious function (of 8-10 days) of the Jains.
pāpa (पाप) :	vice - anger, pride, doubtfulness and greed causing karma - <i>bandha</i> .
piśuna (पिशुन) :	back-biter.
pudgala (पुद्गल) :	matter.

puṇyānubandhipuṇya: (पुण्यानुबन्धिपुण्य)	virtuous deeds born or arisen out of earlier virtuous deeds (पुण्य).
Purandara (पुरंदर) :	chief of the celestial beings.
puruṣa veda (पुरुष वेद) :	desire to enjoy a woman.
puruṣārtha (पुरुषार्थ) :	valour, bravery, vigorous efforts, without any motive (निष्काम) and forbearance, bearing of misery or happiness with equanimity (समभावपूर्वक).
pūjā (पूजा) :	worship, devotion.
pūrṇa kāmanā (पूर्ण कामना) :	satisfaction of having achieved success.
pūrṇa puruṣa (पूर्ण पुरुष) :	<i>paramātmā</i> , pure soul.
pūrvānupūrva (पूर्वानुपूर्व) :	something achieved earlier.
prakṛti bandha (प्रकृतिबंध) :	the type of <i>karma - bandha</i> , at the time of the influx of <i>karma</i> particles.
prajñāpanā (प्रज्ञापना) :	preaching .
pratikramaṇa (प्रतिक्रमण) :	repentance for the sins committed.
pratiśroti (प्रतिश्रोति) :	one who accepts.
pratihāra (प्रतिहार) :	a guard showing the Tirthaṅkara's kingdom of religion.

pratyākhyāna (प्रत्याख्यान) :	vow of abandoning something.
Pratyeka Buddha : (प्रत्येक बुद्ध)	one who has become enlightened by some incident of his own life.
pradeśa (प्रदेश) :	space occupied by smallest indivisible fraction of a substance.
pramāṇa (प्रमाण) :	real knowledge; comprehensive knowledge.
pramāda (प्रमाद) :	disrespect for religion, arrogance, lethargy, passions, negligence or heedlessness.
pramoda (प्रमोद) :	1) to be joyous at others' merit or good quality; 2) admiring virtues of the virtuous.

ब

bandha(बंध) :	1) binding (of karma), those internal & external activities of the self which cause <i>karma-bandha</i> for the self, 2) binding, union of <i>karma</i> - particles with the soul
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	(disunion is liberation); action (योग) creates area (प्रदेश) and type of <i>kārya</i> - <i>bandha</i> (प्रकृतिबंध) and passions (कषाय) create duration (स्थिति) and intensity of the passion (anubhāga).
bāhya parigraha : (बाह्य परिग्रह)	attachment for material things, namely house, silver, gold, animals, wealth, grains, servants, utensils etc.
bāhyabhāva (बाह्यभाव) :	thoughts regarding mundane life.
bīja jñāna (बीजज्ञान) :	<i>samyak darśana</i> .
bodhi bīja (बोधि बीज) :	<i>samyak darśana</i> .
brahmacarya (ब्रह्मचर्य) :	to be contained in soul, abandoning woman and sensual desire.
brahma rasa (ब्रह्मरस) :	experiencing self.
brahmavidyā (ब्रह्मविद्या) :	ātma-jñāna.
brahmāṇḍa (ब्रह्मांड) :	whole universe.
brāhmī-vedanā (ब्राह्मीवेदना) :	internal grief regarding soul or self .

bhakti (भक्ति) :	singing songs about virtues of <i>vītarāgins</i> and other such practices.
bhadrikatā (भद्रिकता) :	Godfearingness.
bhaya (भय) :	fear, vibration, caused in the soul at the sight of something dreadful.
bhaya-sañjñā (भयसंज्ञा) :	things causing fear.
bhavanapati (भवनपति) :	a type of celestial beings.
bhavabhramana (भवभ्रमण) :	wandering in worldly lives (taking births).
bhavitavyatā (भवितव्यता) :	destiny, future.
bhavya (भव्य) :	deserving to be liberated.
bhāminī (भामिनी) :	woman.
bhāva (भाव) :	mental state or effect on the mind, virtue or substance.
bhāva-āsrava (भावआस्रव) :	vibration of soul causing influx of <i>karma</i> , e.g. attachment, repulsion etc.
bhāva karma (भावकर्म) :	mental <i>karma</i> , a perverted state of the soul.
bhāva-naya (भावनय) :	a view point accepting a <i>bhāva</i> .

bhāva-nidrā (भावनिद्रा) :	perverted mental state.
bhāva śruta (भावश्रुत) :	knowledge acquired by hearing.
bhāṣya (भाष्य) :	an exhaustive commentry.
bhāva-samādhi (भावसमाधि) :	peaceful and quiet state of soul.
bhedajñāna (भेदज्ञान) :	1) knowledge of life or matter and their distinction; 2) knowledge regarding distinction between soul and body.
bhrānti (भ्रान्ति) :	perverted belief or knowledge.

म

matārthī (मतार्थी) :	an undesirable teacher preaching his own views, whose passions are not subsiding, who has attachment, who lacks straight forwardness or balance of mind.
mati-jñāna (मतिज्ञान) :	knowledge acquired through or with the aid of senses and mind.

madhyasthatā (मध्यस्थता) :	disinterestedness due to absense of passions; neutrality.
manana (मनन) :	thinking.
mantra (मंत्र) :	typical letter or words, invoking celestial Gods.
mahā-ārambha (महा आरंभ) :	activity involving great violence; perverted knowledge and belief .
Mahāvideha (महाविदेह) :	a part of universe from where beings can attain salvation.
mahāvratā (महाव्रत) :	great vows of monks.
māyā (माया) :	delusion, deceitfulness (कपट).
māyikasukha (मायिकसुख) :	worldly happiness.
mārgānusārī (मार्गानुसारी) :	an aspirant having such qualities, which will entitle him to be whole-hearted devotee of an enlightened teacher.
mitāhārī (मिताहारी) :	moderate eater who takes measured quantity of food.
nithyādr̥ṣṭi (मिथ्यादृष्टि) :	having perverted knowledge of soul.
niśraguṇasthāna : (मिश्रगुणस्थान)	a stage (गुणस्थान) of an aspirant where his soul has

neither acquired righteousness (*samyaktva*) nor is it free from perverted belief.

mukta (मुक्त) :

1)liberated, one who experiences his self in its purest state (form), free from any other thought or emotion or passion;

2)one who is free from all other substances (*karma* particles) and bindings regarding place (area), time (space) and mental modifications (भाव).

3)liberation,that state of the soul when it is in its nature and total purity - state of the self and total destruction of *karma - bandha* and ignorance and passions;

4)liberation - total absence of misery and suffering and accomplishment of unobstructed and indestructible happiness or bliss.

	5) freedom from <i>karma</i> , infatuation (<i>moha</i>) or delusion (<i>māyā</i>).
muni (मुनि) :	a monk.
mumukṣatā (मुमुक्षता) :	aspiration to get rid of attachment and to strive hard for liberation or intense aspiration to live moment to moment on the path of liberation with unparallel love or devotion.
mumukṣu (मुमुक्षु) :	1) aspirant who wants to be free from mundane life and realize his self; 2) aspirant who craves to be liberated.
murcchābhāva (मूर्च्छाभाव) :	attachment for material things.
mṛṣā (मृषा) :	falsehood.
medhāvī (मेधावी) :	genuious.
meṣonmeṣa (मेषोन्मेष) :	twinkling of an eye.
maitrī (मैत्री) :	friendship, desiring welfare of all beings.
mokṣa (मोक्ष) :	total annihilation of <i>karmas</i> ; liberation or emancipation or eternal supreme bliss.

moha (मोह) : delusion, identification with non-soul substances, karmas (most important and most obstructive).

य

yatna (यत्न) : taking care (to avoid violence).

yāvajjīva (यावज्जीव) : till death.

yugaliya (युगलीय) : lives in bhogabhūmi.

yoga (योग) : vibration in soul or uniting soul with means of attaining liberation or meditation; any act mental, physical or oral.

yogakṣema (योगक्षेम) : obtaining what you do not have and protecting what you have.

yogadeśa (योगदेश) : state of meditation.

yogīndra (योगीन्द्र) : best among yogīs.

yonī (योनि) : place of birth.

र

rūpī (रूपी) : a substance having appearance, taste, smell and touch-sensation.

raudra (रौद्र) : horrifying.

vibhāva or vimati :	having passions like attachment and repulsion.
(विभाव विमति वा)	thoughts involving passions against nature of self.
viveka (विवेक) :	to be able to distinguish between beneficial and harmful by knowing things thoroughly .
viṣaya mūrccchā :	attachment to the object of the five senses.
(विषय मूर्च्छा)	
visarjana (विसर्जन) :	abandoning.
veda (वेद) :	desire to have sex enjoyment is mental veda, having actual sex is material veda.
vibhaṅga-jñāna (विभंगज्ञान) :	extra sensory knowledge with perverted or wrong belief.
vibhāva (विभाव) :	perverted state of the soul when not in its natural state or nature (भाव or स्वभाव); if soul works in association with matter it is in (विभाव).
virati (विरति) :	giving up, abandoning interest in worldly things.
vairāgya (वैराग्य) :	1) renunciation of mundane life, possessions, home, relations, name etc.

vyavahāra āgraha :	insistence on outer actions.
(व्यवहार आग्रह)	
vyavahāra naya :	a view telling divisions of
(व्यवहार नय)	an undivided thing.
vyavahāra śuddhi :	purity of conduct or daily
(व्यवहार शुद्धि)	living.
vyavahāra saṁyama :	practical restraint useful
(व्यवहार संयम)	for spiritual practices.

श

śama (शम) :	subsidence of passions like
	anger, pride, deceitfulness,
	greed etc. and fickleness of
	mind.
śārvarī (शार्वरी) :	of the night.
śālmālī vṛkṣa (शाल्मली वृक्ष) :	a thorny tree in hell.
śāstrāvadhāna (शास्त्रावधान) :	attentiveness in scriptures.
śikṣā (शिक्षा) :	contemplating that
	mundane life is full of
	misery.
śūnya vāda (शून्यवाद) :	a school of thought
	believing in the ultimate
	nothingness.
śukladhyāna (शुक्लध्यान) :	meditation by one in his
	pure state of the soul.
śuddhopayoga (शुद्धोपयोग) :	activity or vibrations of
	soul, not creating passions.

śubhadravya (शुभद्रव) :	those substances which create auspicious thoughts.
śramaṇa (श्रमण) :	monk.
śramaṇopāsaka : (श्रमणोपासक)	a householder who respects monks.
śrāvaka (श्रावक) :	1) listener of the preachings of the enlightened; 2) householder following five aṇuvratas.
śuṣka jñānī (शुष्क ज्ञानी) :	pedant; one who only preaches the karma - bandha and liberation but does not practise and says that mokṣa is imagination; who is full of attachment and delusion.
śruta jñāna (श्रुत ज्ञान) :	scriptural knowledge.
ṣaḍ darśana (षड्दर्शन) :	1) Bauddha, 2) Naiyāyika, 3) Sāṅkhya, 4) Jaina, 5) Mīmāṃsā, 6) Cārvāka.
ṣaḍ dravya (षड्द्रव्य) :	1) life, 2) matter, 3) <i>dharma</i> , 4) <i>adharma</i> , 5) space, 6) time.
ṣaṭ pada (षट्पद) six tenets :	there exists soul, it is eternal, it is doer of its <i>karma - bandha</i> , it is enjoyer

of fruits of *karma-bandha*, there is liberation and there is a path for liberation.

स

- saṅkalpa (संकल्प) : determination, firm decision to act.
- saṁsthāna (संस्थान) : space.
- sañjñā (संज्ञा) :
1) thinking capacity or memory;
2) special knowledge or memory.
- saṁvega (संवेग) : intense desire; craving only for liberation and nothing else.
- satpuruṣārtha (सत्पुरुषार्थ) : hardwork done to free soul from *karma - bandha*.
- sat-mūrti or sat-jīvana-mūrti : enlightened teacher.
(सत्-मूर्ति किंवा सत्-जीवनमूर्ति)
- satsaṅga (सत्संग) : association with an enlightened or pious *guru*.
- sanātana (सनातन) : eternal.
- samakīta darśana : right faith, to have full faith and conviction in the acquired knowledge (body and soul are different etc.).
(समकित दर्शन)
- samadarśitā (समदर्शिता) :
1) equanimity towards friends and foes, joy and grief, respect and

dishonour, wanted and unwanted things etc.;

2) passionlessness or desirelessness.

samaya (समय) : smallest fraction of time.

samaśrenī (समश्रेणी) : equitable attitude.

samādhi (समाधि) : meditative state of the soul; stability in the nature of the self.

asamādhi (असमाधि) - unstable state of the self.

samādhimarāṇa (समाधिमरण) : peaceful death with introvert state of mind

samiti (समिति) : cautious walking and other physical activities.

samudghāta (समुद्घात) : release of some *ātma-pradeśas* (fractions of soul) before leaving of the body (by the soul ?).

samyaktva (सम्यक्त्व) : righteousness; comprehending what is sat, right God (One whose *rāga*, *dvaisha*- passion and ignorance, are destroyed) right teacher (*sadguru*) and right religion (*saddharma*) and having right conviction about the nature of the soul.

sahajasamādhi (सहजसमाधि) :	state of being free from pairs of opposites like happiness and misery, success and failure etc. and also from delusion or infatuation and other passions.
sātā-vedanīya (सातावेदनीय) :	experience of happiness due to corresponding auspicious karma-fruits.
sādhū (साधु) :	one who improves his own self.
sāmāyika (सामायिक) :	1) to be in equanimity of mind for 48 minutes. 2) restraint of passions.
siddha (सिद्ध) :	free from the eight <i>karmas</i> .
siddhāntajñāna : (सिद्धांतज्ञान)	1) knowledge regarding spiritual concepts, e.g. soul, its eternity, its oneness or multipleness, liberation, God, its creative powers etc.; 2) a spiritual concept as seen and experienced by an enlightened person.
(siddhi) : (सिद्धि)	internal or spiritual powers.
sudhārāsa (सुधारस) :	a juice emanating in the

	mouth because of stability of the "nature" of soul.
sulabha bodhi (सुलभ बोधि) :	one who easily gets samyak darśana.
skandha (स्कंध) :	a part of material thing containing more than one particle.
sthavira (स्थविर) :	old monk.
sthavirakalpa (स्थविरकल्प) :	1) code of conduct for monks, or 2) rules of conduct for old monks.
sthāvara (स्थावर) :	immobile beings - those who do not have intelligence e.g. earth, water, fire etc..
sthitaprajñadaśā : (स्थितप्रज्ञदशा)	state of being free from all desires and becoming totally introvert and stable in the self.
sthitibandha (स्थितिबंध) :	limitation of time for fruition of <i>karma</i> .
syātpada (स्यात्पद) :	from a certain point of view.
syādvāda (स्यादवाद) :	a theory considering all sides or properties of a thing or a substance before taking a stand.

strīveda (स्त्रीवेद) :	desire to have sex with a male.
svacchanda (स्वच्छंद) :	licentious (behaving as per one's own desires and passions).
svadravya (स्वद्रव्य) :	one's own soul.
svadharma (स्वधर्म) :	religion of the soul.
svasamaya (स्वसमय) :	one's own system of faith, pure soul.
sva upayoga (स्व उपयोग) :	vibrations or attention of the soul.
saṁyatī (संयति) :	carefulness about restraining one's conduct.
ह	
hundāvasarpiṇī : (हुंडावसर्पिणी)	a phase of time where the religion is at its lowest level; in a very deteriorated era of time.
heya (हेय) :	worth abandoning.

Appendix III

Index of Technical Terms

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Appendix IV

Śrīmad's Ātma-siddhi Śāstra By courtesy of
Śrīmad Rajchandra Āśrama, Agas.

जे स्वरूप समज्या विना, पाम्यो दुःख अनंत ।
समजाव्युं ते पद नमुं, श्री सद्गुरु भगवंत ॥१॥

*Je svarūpa samajyā vinā, pāmyo duḥkha ananta;
Samajāvyuṃ te pada namuṃ, śrī sadguru bhagavanta. 1*

*As real self I never knew,
So suffered I eternal pain;
I bow to Him my master true,
Who preached and broke eternal chain. 1*

वर्तमान आ काळमां, मोक्षमार्ग बहु लोप ।
विचारवा आत्मार्थिने, भाख्यो अत्र अगोप्य ॥२॥

*Vartamāna ā kālamā, mokṣamārga bahu lopa;
Vicāravā ātmārthīne, bhākhya atra agopya. 2*

In this degrading Age, who knows
Salvation-way, mostly unknown ?
For seekers true, this Gospel shows,
Unhidden as their fingers own. 2

कोई क्रियाजड थई रह्या, शुष्कज्ञानमां कोई ।

माने मारग मोक्षनो, करुणा ऊपजे जोई ॥३॥

*Koī kriyājada thaī rahyā, śuṣkajñānamāni koī;
Māne māraga mokṣano, karuṇā ūpaje joī. 3*

Some follow rites forgetting self,
Some learned fools believe freedom;
Misled are both none knows the self,
Merciful state, I feel for them. 3

बाह्य क्रियामां राचता, अंतर भेद न कांई ।

ज्ञानमार्ग निषेधता, तेह क्रियाजड आंई ॥४॥

*Bāhya kriyāmāni rācatā, antar bheda na kānī;
Jñānamārga niṣedhatā, teha kriyājada ānī. 4*

The first are stuck in outward deeds,
With heart unturned, they save and serve;
But prohibit they knowledge - seeds,
Believing old as gold preserve. 4

बंध मोक्ष छे कल्पना, भाखे वाणी मांही ।

वर्ते मोहवेशमां, शुष्कज्ञानी ते आंही ॥५॥

*Bandha mokṣa che kalpanā, bhākhe vānī mānīhī;
Varte mohāveśamāni, śuṣkajñānī te ānīhī. 5*

No bondage, freedom new or old,
The other preach, in words, the soul,
Attachment all in acts behold,
So word-wise they get not the goal. 5

वैराग्यादि सफल तो, जो सह आतमज्ञान ।

तेम ज आतमज्ञाननी प्राप्तितणां निदान ॥६॥

In ignorance no obligation,
Such understanding makes him God. 12

आत्मादि अस्तित्वनां, जेह निरूपक शास्त्र ।
प्रत्यक्ष सद्गुरुयोग नहि, त्यां आधार सुपात्र ॥१३॥

*Ātmādi astitvanānmi, jeha nirūpaka śāstra;
Pratyakṣa sadguru yoga nahi, tyāmi ādhāra supātra. 13*

True scriptures soul and all expound,
To seekers fit, unerring guide;
Where direct Teacher is not found,
'Tis next best for one's safer side. 13

अथवा सद्गुरुए कहाँ, जे अवगाहन काज ।
ते ते नित्य विचारवां, करी मतांतर त्याज ॥१४॥

*Athavā sadgurue kahyāmi, je avagāhana kāja;
Te te nitya vicāravāmi, karī matāntara tyāja. 14*

Or whatever true Teacher said,
For thinking deep, daily practise;
Forgetting sects, popular head,
Opposition of families. 14

रोके जीव स्वच्छंद तो, पामे अवश्य मोक्ष ।
पाम्या एम अनंत छे, भाख्युं जिन निर्दोष ॥१५॥

*Roke jīva svacchanda to, pāme avaśya mokṣa;
Pāmyā ema ananta che, bhākhyuṃ jina nirdoṣa. 15*

If one controls his self-conceit,
Gets surely as infinite souls
The final state that is most fit,
So says innocent Jina in scrolls. 15

प्रत्यक्ष सद्गुरु योग्धी, स्वच्छंद ते रोकाय ।

अन्य उपाय कर्मा थकी, प्राये बमणो थाय ॥१६॥

*Pratyakṣa sadguru yogathī, svacchanada te rokāya;
Anyā upāya karyā thakī, prāye bamaṇo thāya. 16*

One's self-conceit is checked at once,
In direct Teacher's nearness;
To root it out use other means,
It grows two-fold, in general sense. 16

स्वच्छंद मत आग्रह तजी, वर्ते सद्गुरुलक्ष ।

समकित तेने भाखियुं, कारण गणी प्रत्यक्ष ॥१७॥

*Svacchanda mata āgraha tajī, varte sadguru lakṣa;
Samakita tene bhakhiyumi, kāraṇa gaṇī pratyakṣa. 17*

If one has true Teacher's guidance,
Putting aside one's whims and views;
Sectarian ways, obstinateness,
'Tis termed true Faith, for direct cause. 17

मानादिक शत्रु महा, निजछंदे न मराय ।

जातां सद्गुरु शरणमां, अल्प प्रयासे जाय ॥१८॥

*Mānādika śatru mahā, nijachande na marāya;
Jātāṁ sadguru śaraṇamāṁ, alpa prayāse jāya. 18*

One cannot kill by self-conceit,
Foes pride and all; but seek refuge-
True Teacher's, easily defeat,
All mighty foes, extinction huge. 18

जे सद्गुरु उपदेशथी, पाम्यो केवळज्ञान ।

गुरु रक्षा छद्मस्थ पण, विनय करे भगवान ॥१९॥

*Je sadguru upadeśathī, pāmyo kevalā jñāna;
Guru rahyā chadmastha paṇa, vinaya kare bhagavāna. 19*

Who knew full soul, attained Godhood,
By means of sermons such sublime,
Reveres his Teacher of true mood,
Not yet perfect for former crime. 19

एवो मार्ग विनय तणो, भाख्यो श्री वीतराग ।
मूल हेतु ए मार्गनो, समजे कोई सुभाय ॥२०॥

*Evo mārṅa vinaya taṇo, bhākhyo śrī vītarāga;
Mūla hetu e mārṅano, samaje koī subhāgya. 20*

Such system of Reverence so deep,
The Lord proclaimed in holy Books;
Profit thereof they only reap,
Few fortunates, who know the nooks. 20

असद्गुरु ए विनयनो, लाभ लहे जो काई ।
महामोहनीय कर्मथी, बूडे भवजळ मांही ॥२१॥

*Asadguru e vinayano, lābha lahe jo kāmī;
Mahā mohanīya karmathī, būḍe bhavajala māṁhī. 21*

If any untrue teacher takes,
Advantage of such reverence,
Goes down into the deep birth-lakes,
Delusion great is dangerous. 21

होय मुमुक्षु जीव ते, समजे एह विचार ।
होय मतार्थी जीव ते, अवळो ले निर्धार ॥२२॥
होय मतार्थी तेहने, थाय न आत्मलक्ष ।
तेह मतार्थी लक्षणो, अहीं कहां निरपक्ष ॥२३॥

*Hoya mumukṣu jīva te, samaje eha vicāra;
Hoya matārthī jīva te, avalo le nirdhāra.*22

*Hoya matārthī tehane, thāya na ātamalakṣa;
Teha matārthī lakṣaṇo, ahīmī kahyāmī nirpakṣa.* 23

This fact the seekers understand,
The bigots draw the sense perverse;
Impartial description, attend.
Of bigots' badges, soul-aimless. 22-23

बाह्यत्याग पण ज्ञान नहि, ते माने गुरु सत्य ।
अथवा निजकुळधर्मना, ते गुरुमां ज ममत्व ॥२४॥

*Bāhyatyāga paṇa jñāna nahi, te māne guru satya;
Athavā nijakuḷadharmanā, te gurumāmī ja mamatva.*24

Some bigots follow false teachers,
Who outwardly renounced the world;
Or their hereditary preachers,
But soul-aimless, believe their word.24

जे जिनदेहप्रमाण ने, समवसरणादि सिद्धि ।
वर्णन समजे जिननुं, रोकी रहे निज बुद्धि ॥२५॥

*Je jinadehapramāṇa ne, samavasaraṇādi siddhi;
Varṇana samaje jinanumī, rokī rahe nija buddhi.*25

Some confine their own talent,
In pompous godly congregation;
Jina's pictorial form and height,
Or superhuman revelation.25

प्रत्यक्ष सद्गुरुयोगमां, वर्ते दृष्टि विमुख ।
असद्गुरुने दृढ करे, निज मानार्थे मुख्य ॥२६॥

*Pratyakṣa sadguruyogamāmi, varte dṛṣṭi vimukha;
Asadgurune dṛḍha kare, nija mānārthe mukhya. 26*

Even in presence of true Teachers
The bigot takes the perverse side;
Confirms his former false preachers,
To mostly gratify his pride. 26

देवादि गति भंगमां, जे समजे श्रुतज्ञान ।
माने निजमतवेषनो, आग्रह मुक्तिनिदान ॥२७॥

*Devādi gati bhaṅgamāmi, je samaje śrutajñāna;
Māne nijamataveṣano, āgraha muktinidāna. 27*

Celestial abodes, universal lores,
He takes for inherent knowledge,
Sectarian forms and creed adores,
Believing cause of final stage. 27

लह्युं स्वरूप न वृत्तिनुं, ग्रह्युं व्रत अभिमान ।
ग्रहे नहीं परमार्थने, लेवा लौकिक मान ॥२८॥

*Lahyuni svarūpa na vṛttinuni, grahyuni vrata abhimāna;
Grahe nahīni paramārthane, levā laukika māna. 28*

Is proud of vows, ignorant all,
Of mental yearnings for world-fame;
He does not heed to inner call,
Thus loses chance, remains the same. 28

अथवा निश्चय नय ग्रहे, मात्र शब्दनी मांय ।
लोपे सद्व्यवहारने, साधनरहित थाय ॥२९॥

*Athavā niścaya naya grahe, mātra śabdantī māṇiya;
Lope sadvyavahārane, sādhanarahita thāya. 29*

Or talks of original state,
Of souls, refutes practical ways;
Lip-wisdom is not heaven's gate,
Without true means he wastes his days. 29

ज्ञानदशा पामे नहीं, साधनदशा न कांई ।
पामे तेनो संग जे, ते बूडे भवमांही ॥३०॥

Jñānadaśā pāme nahīṁ, sādhanadaśā na kāmī;
Pāme teno saṅga je, te būḍe bhavamāhī. 30

He who follows one unduly,
Not expert in true soul-notion;
Neither practising it truly.
Is drowned in this vast world-ocean. 30

ए पण जीव मतार्थमां, निजमानादि काज ।
पामे नहि परमार्थने अन्-अधिकारीमां ज ॥३१॥

E paṇa jīva matārthamāṁ, nijamānādi kāja;
Pāme nahi paramārthane, an-adhikārīmāṁ ja. 31

For one's prestige and selfishness,
If one lets his ideals go;
Consider that too foolishness,
The bigot he unfit also. 31

नहि कषाय उपशांतता, नहि अंतर वैराग्य ।
सरळपणुं न मध्यस्थता, ए मतार्थी दुर्भाग्य ॥३२॥

Nahi kaṣāya upaśāntatā, nahi antara vairāgya;
Saraḷapaṇuṁ na madhyasthatā, e matārthī durbhāgya. 32

Controls no passions and the heart
Contains no unattachment true;

No frankness and no open heart,
Unfortunate that bigot too. 32

लक्षण कहाँ मतार्थीनां, मतार्थ जावा काज ।
हवे कहुं आत्मार्थीनां, आत्म-अर्थ सुखसाज ॥३३॥

*Lakṣaṇa kahyāmi matārthīnāṁ, matārtha jāvā kāja;
Have kahuni ātmārthīnāṁ, ātma-ārtha sukhasāja. 33*

The bigot's badges thus described,
To give up bigotry for good;
Soul- seeker's virtues now prescribed,
Are for attaining supreme good. 33

आत्मज्ञान त्यां मुनिपुणुं, ते साचा गुरु होय ।
बाकी कुळगुरु कल्पना, आत्मार्थी नहि जोय ॥३४॥

*Ātmajñāna tyāmi munipaṇuṁ, te sācā guru hoyā;
Bākī kuḷaguru kalpanā, ātmārthī nahi joya. 34*

Sainthood is there where's true self-knowledge,
Soul-seekers follow such true Teachers;
Not family-priests or one who plays,
On worldly stage the part of preachers. 34

प्रत्यक्ष सद्गुरु प्राप्तिनो, गणे परम उपकार ।
त्रणे योग एकत्वथी, वर्ते आज्ञाधार ॥३५॥

*Pratyakṣa sadguru prāptino, gaṇe parama upakāra;
Traṇe yoga ekatvathī, varte ājñādhāra. 35*

The company of the Teacher true,
Directly does the greatest good;
Soul- seekers all accept this view,
Complete obedience understood. 35

एक होय त्रण काळमां, परमारथनो पंथ ।

प्रेरे ते परमार्थने ते व्यवहार समंत ॥३६॥

*Eka hoya traṇa kālamāṇi paramārathano pantha;
Prere te paramārthane, te vyavahāra samanta. 36*

The path of perfection is the same,
In all times past, present, future;
Its path practical worth the name,
Acceptable if helps soul-nature. 36

एम विचारी अंतरे शोधे सद्गुरु योग ।

काम एक आत्मार्थनुं, बीजो नहि मनरोग ॥३७॥

*Ema vicārī antare, śodhe sadguru yoga,
Kāma eka ātmārthnumi, bījo nahi manaroga. 37*

Determines thus and tries to find,
The proximity of true Teachers;
No ideal else that eats the mind,
The soul alone for all soul-seekers. 37

कपायनी उपशांतता मात्र मोक्ष अभिलाष ।

भवे खेद प्राणीदया, त्यां आत्मार्थ निवास ॥३८॥

*Kaṣāyanī upaśāntatā, mātra mokṣa abhilāṣa;
Bhave kheda prāṇīdayā, tyāni ātmārtha nivāsa. 38*

See seekership in soul-compassion,
Suppression of all passions four;
The hope of only liberation.
Dejection of such rebirth-tour, 38

दशा न एवी ज्यां सुधी, जीव लहे नहि जोग ।

मोक्षमार्ग पामे नहीं, मटे न अंतर रोग ॥३९॥

*Daśā na evī jyāmi sudhī, jīva lahe nahi joga;
Mokṣamārga pāme nahīmī, maṭe na antara roga. 39*

Unless one reaches such a state,
No company of teachers good;
Nor soul- suffering gets a gate,
Cannot attain the freedom-road. 39

आवे ज्यां एवी दशा, सदगुरुबोध सुहाय ।
ते बोधे सुविचारणा, त्यां प्रगटे सुखदाय ॥४०॥

*Āve jyāmi evī daśā, sadgurubodha suhāya;
Te bodhe suvicāraṇā, tyāmi pragate sukhadāya. 40*

While one comes up to such a state,
The sermon of the saint awakes
The inner thought, that is good fate,
Soul-seeker's sleep so deep it breaks. 40

ज्यां प्रगटे सुविचारणा, त्यां प्रगटे निजज्ञान ।
जे ज्ञाने क्षय मोह थई, पामे पद निर्वाण ॥४१॥

*Jyāmi pragate suvicāraṇā, tyāmi pragate nijajñāna;
Je jñāne kṣaya moha thaī, pāme pada nīrvāṇa. 41*

With inner-thought, self-knowledge shines,
That knowledge delusion roots out;
The topmost state the seeker climbs,
Thus gets the salvation, no doubt. 41

ऊपजे ते सुविचारणा, मोक्षमार्ग समजाय ।
गुरुशिष्य संवादथी, भाखुं षट्पद आंही ॥४२॥

*Ūpaje te suvicāraṇā, mokṣamārga samajāya;
Guruśiṣya sanivādathī, bhākhumi ṣaṭ-pada āñhī. 42*

Six facts I say in this Gospel,
A dialogue between the two;
To stir the inner-thought so well,
For bringing home the path so true. 42

‘आत्मा छे’, ‘ते नित्य छे’, ‘छे कर्ता निजकर्म’ ।
‘छे भोक्ता’, वळी ‘मोक्ष छे’, ‘मोक्ष उपाय सुधर्म’ ॥४३॥

‘Ātmā che’, ‘te nitya che’, ‘che kartā nijakarma’;
‘Che bhoktā’, vaḷī ‘mokṣa che’, ‘mokṣa upāya
sudharma’. 43

The soul exists, see it eternal,
Accepts bondage, receives the fruit;
It can be free, take means devotional,
Ignorance is the bondage-root. 43

षट्स्थानक संक्षेपमां, षट्दर्शन पण तेह ।
समजावा परमार्थने, कहां ज्ञानीए एह ॥४४॥

Ṣaṭ-sihānaka saṅkṣepamāṁ ṣaṭ-darśana paṇa teha;
Samajāvā paramārthane, kahyāṁ jñānīe eha. 44

Six Subjects or six schools of thought,
Are here described as seers great,
In abstract scriptures strictly taught,
For understanding soul concrete. 44

नथी दृष्टिमां आवतो, नथी जणातुं रूप ।
बीजो पण अनुभव नहीं, तेथी न जीवस्वरूप ॥४५॥

Nathī dṛṣṭimāṁ āvato, nathī jaṇātumī rūpa;
Bījo paṇa anubhava nahīni, tethī na jīvasvarūpa. 45

The pupil doubts the soul's existence.
Is out of sight, its form unknown:

In any way no experience,
Nowhere is soul, cannot be shown. 45

अथवा देह ज आत्मा, अथवा इंद्रिय प्राण ।
मिथ्या जुदो मानवो, नहीं जुदुं एंधाण ॥४६॥

*Athavā deha ja ātamā, athavā indriya prāṇa;
Mithyā judo mānavo, nahīmi judumi endhāṇa. 46*

The body, senses or the breath,
Can be the soul, all else is false;
How one can know the soul ere death ?
No clear signs I see as walls. 46

वळी जो आत्मा होय तो, जणाय ते नहि केम ? ।
जणाय जो ते होय तो, घट पट आदि जेम ॥४७॥

*Valī jo ātmā hoya to, jaṇāya te nahi kema ?
Jaṇāya jo te hoya to, ghaṭa paṭa ādi jema. 47*

If there's the soul, why it's not known ?
As pots and clothes, it should be seen;
If there is soul's existence own,
Arguments mine are true, I mean. 47

माटे छे नहि आत्मा, मिथ्या मोक्ष उपाय ।
ए अंतर शंकातणो, समजावो सदुपाय ॥४८॥

*Māṭe che nahi ātamā, mithyā mokṣa upāya;
E antara śaṅkātaṇo, samajāvo sadupāya. 48*

Thus there's no soul, futile all means
For freedom of the soul - of saints;
Destroy my doubts by any means,
To make my heart free from all taints. 48

भास्यो देहाध्यासथी, आत्मा देह समान ।
पण ते बन्ने भिन्न छे, प्रगट लक्षणे भान ॥४९॥

भास्यो देहाध्यासथी, आत्मा देह समान ।
पण ते बन्ने भिन्न छे, जेम असि ने म्यान ॥५०॥

Bhāsyo dehādhyaśathī, ātmā deha samāna;
Paṇa te banne bhinna che, pragaṭa lakṣane bhāna. 49

Bhāsyo dehādhyaśathī, ātmā deha samāna;
Paṇa te banne bhinna che, jema asi ne myāna, 50

The Teacher true does so explain,
The body and the soul seem one,
Distinct are both, the signs are plain,
Remove body - infatuation. 49

The body and the soul seem one,
Distinct are both, but this deceives,
Alone the body-infatuation,
Distinct are both as sword and sheath. 50

जे द्रष्टा छे दृष्टिनो, जे जाणे छे रूप ।
अबाध्य अनुभव जे रहे, ते छे जीवस्वरूप ॥५१॥

Je draṣṭā che dṛṣṭino, je jāne che rūpa;
Abādhyā anubhava je rahe, te che jīvasvarūpa. 51

Ah ! one that sees the sight and knows,
Experiences one unconcealed;
Indisputable sign that shows.
The Soul itself to all revealed. 51

छे इंद्रिय प्रत्येकने, निज निज विषयनुं ज्ञान ।
पांच इंद्रीना विषयनुं, पण आत्माने भान ॥५२॥

*Che indriya pratyekane, nija nija viṣayanuṁ jñāna;
Pāñca indrīnā vīṣayanuṁ, paṇa ātmāne bhāna. 52*

Each sense has its own subject-knowledge,
The knowledge of all sense- subjects;
The soul possesses, 'tis not strange,
The ear hears, the soul rejects. 52

देह न जाणे तेहने, जाणे न इंद्रि, प्राण ।
आत्मानि सत्ता वडे, तेह प्रवर्ते जाण ॥५३॥

*Deha na jāṇe tehane, jāṇe na indrī, prāṇa;
Ātmānī sattā vade, teha pravarte jāṇa. 53*

The body cannot know the soul,
Nor senses, neither knows the breath;
All do their deeds, if there's the soul,
If it goes off, it is called death. 53

सर्व अवस्थाने विषे, न्यारो सदा जणाय ।
प्रगटरूप चैतन्यमय, ए एंधाण सदाय ॥५४॥

*Sarva avasthāne viṣe, nyāro sadā jaṇāya;
Pragaṭarūpa caitanyamaya, e endhāṇa sadāya. 54*

In all the states the soul separate,
Is seen always as consciousness;
Distinctive mark is accurate,
To ascertain the soul's presence. 54

घट, पट आदि जाण तुं, तेशी तेने मान ।
जाणनार ते मान नहि, कहीए केवुं ज्ञान ? ॥५५॥

*Ghaṭa, paṭa ādi jāṇa tuṁ, tethī tene māna;
Jāṇanāra te māna nahi, kahīye kevuṁ jñāna ? 55*

You know the pots and clothes and all,
Thus them believe but not the knower;
If pots and clothes exist big, small,
Why not the soul with knowledge-power ? 55

परम बुद्धि कृश देहमां, स्थूल देह मति अल्प ।

देह होय जो आत्मा, घटे न आम विकल्प ॥५६॥

Parama buddhi kṛśa dehamāmi, sthūla deha mati alpa;
Deha hoya jo ātamā, ghaṭe na āma vikalpa. 56

Supreme in thought, though bodies thin,
In fat, strong bodies no cleverness;
This proves the body is the inn,
And not the soul; there's no oneness. 56

जड चेतननो भिन्न छे, केवल प्रगट स्वभाव ।

एकपणुं पामे नहीं, त्रणे काल द्वयभाव ॥५७॥

Jada cetanano bhinna che, kevala pragaṭa svabhāva;
Ekapaṇuṁ pāme nahīni, traṇe kāla dvayabhāva. 57

The nature of the soul and matter,
Is clearly quite different;
Can never be of one character,
See ages all: past, future, present. 57

आत्मानि शंका करे, आत्मा पोते आप ।

शंकांनो करनार ते, अचरज एह अमाप ॥५८॥

Ātmāni śaikā kare, ātmā pote āpa;
Śaikāno karanāra te, acaraja eha amāpa. 58

O ! one that doubts the soul's existence.
He himself the soul must be;
Without the doubter's obvious presence.
Can there be doubt ? surprises me. 58

आत्माना अस्तित्वना, आपे कहा प्रकार ।
संभव तेनो थाय छे, अंतर कर्ये विचार ॥५९॥

Ātmānā astitvanā, āpe kahyā prakāra;
Sambhava teno thāya che, antara karye vicāra. 59

By thinking deep upon your points,
Of soul's existence, I allege;
That there must be the soul who joints,
The conversation of this knowledge. 59

बीजी शंका थाय त्यां, आत्मा नहि अविनाश ।
देहयोगथी ऊपजे, देहवियोगे नाश ॥६०॥

Bījī śaṅkā thāya tyāni, ātmā nahi avināśa;
Dehayogathī ūpaje, dehaviyoge nāśa. 60

The second doubt now I put forth,
The soul cannot be eternal;
The contact of the body's birth,
Destruction of union visual. 60

अथवा वस्तु क्षणिक छे, क्षणे क्षणे पलटाय ।
ए अनुभवथी पण नहीं, आत्मा नित्य जणाय ॥६१॥

Athavā vastu kṣaṇika che, kṣaṇe kṣaṇe palatāya;
E anubhavathī paṇa nahīni, ātmā nitya jaṇāya. 61

Or things are transient, constant change
Is seen in every living being;
And substances without knowledge,
I see, thus, there's no eternal thing. 61

देह मात्र संयोग छे, वली जड रूपी दृश्य ।
चेतननां उत्पत्ति लय, कोना अनुभव वश्य ? ॥६२॥

*Deha mātra saṁyoga che, vaḷī jaḍa rūpī dṛśya;
Cetananā utpatti laya, konā anubhava vaśya. 62*

The body is only adherence,
The object seen, lifeless, with forms;
Who knows the soul's genesis, hence,
Or death thereof ? Think of the norms. 62

जेना अनुभव वश्य ए, उत्पन्न लयनुं ज्ञान ।
ते तेथी जुदा विना, थाय न केमे भान ॥६३॥

*Jenā anubhava vaśya e, utpanna layanuni jñāna;
Te tethī judā vinā, thāya na keme bhāna. 63*

The seer of the rise and fall,
Must be quite different from the scene;
Can hear the dead their death-roll-call ?
Or ere one's birth what can be seen ? 63

जे संयोगो देखिये, ते ते अनुभव दृश्य ।
ऊपजे नहि संयोगथी, आत्मा नित्य प्रत्यक्ष ॥६४॥

*Je saṁyogo dekhiye, te te anubhava dṛśya;
Ūpaje nahi saṁyogathī, ātmā nitya pratyakṣa. 64*

Compounds of elements can be seen,
But not the soul that's original;
The soul is the seer and not the seen,
Nothing can create the soul eternal. 64

जडथी चेतन ऊपजे, चेतनथी जड थाय ।
एवो अनुभव कोईने, क्यारे कदी न थाय ॥६५॥

*Jaḍathī cetana ūpaje, cetanathī jaḍa thāya;
Evo anubhava koīne, kyāre kadī na thāya. 65*

From matter consciousness may rise,
Or consciousness might it create;
Is not experience of the wise,
It never happens, say the great. 65

कोई संयोगोत्थी नहीं, जेनी उत्पत्ति थाय ।
नाश न तेनो कोईमां, तेथी नित्य सदाय ॥६६॥

*Koī samyogothī nahīni, jenī utpatti thāya,
Nāśa na teno koīmāni, tethī nitya sadāya. 66*

If out of any element,
One is not created at all;
It cannot be put to an end,
The soul is seen thus eternal. 66

क्रोधादि तरतम्यता, सर्पादिकनी मांय ।
पूर्वजन्म संस्कार ते, जीव नित्यता त्यांय ॥६७॥

*Krodhādi taratamyatā, sarpādikanī māniya;
Pūrvajanma-saṁskāra te jīvanityatā tyāniya. 67*

In beings like snakes anger's untaught,
It shows the former birth's habit;
Therefore the wise have deeply thought,
The soul has lost last body, not it. 67

आत्मा द्रव्ये नित्य छे, पर्याये पलटाय ।
वाळादि वय त्रण्यनुं, ज्ञान एकने थाय ॥६८॥

*Ātmā dravye nitya che, paryāye palatāya;
Bālādi vaya traṇyanuṁ, jñāna ekane thāya. 68*

One sees in childhood, youth and age,
There's knowledge of being the same;

So see the soul's all states but change,
Remaining ever the substance same. 68

अथवा ज्ञान क्षणिकनुं, जे जाणी वदनार ।
वदनारो ते क्षणिक नहि, कर अनुभव निर्धार ॥६९॥

Athavā jñāna kṣaṇikanuṃ, je jāṇī vadanāra;
Vadanāro te kṣaṇika nahi, kara anubhava nirdhāra. 69

One who describes absolute change,
Of everything at every moment;
Must be the same who knows and says,
This falsifies his own statement. 69

क्यारे कोई वस्तुनो, केवल होय न नाश ।
चेतन पामे नाश तो, केमां भळे तपास ॥७०॥

Kyāre koī vastunō, kevala hoya na nāśa;
Cetana pāme nāśa to, kemā bhaḷe tapāsa. 70

Nothing is lost absolutely,
See water changes as the steam;
If consciousness is off totally,
Find out the ocean of soul-stream. 70

कर्ता जीव न कर्मनो, कर्म ज कर्ता कर्म ।
अथवा सहज स्वभाव कां, कर्म जीवनो धर्म ॥७१॥

Karttā jīva na karmano, karma ja karttā karma;
Athavā sahaja svabhāva kāmī, karma jīvano dharma. 71

The third doubt as the pupil's plea,
The soul himself does no bondage;
Or bondage acts itself ugly.
Affixed by nature, or as knowledge. 71

आत्मा सदा असंग ने, करे प्रकृति बंध ।
अथवा ईश्वर प्रेरणा, तेथी जीव अबंध ॥७२॥

*Ātmā sadā asaniga ne, kare prakṛti bandha;
Athavā īśvarapreranā, tethī jīva abandha. 72*

The soul is unalloyed for ever,
'Tis bondage that is really bound;
Or God is goading what's soul's power ?
Therefore the soul remains unbound. 72

माटे मोक्ष उपायनो, कोई न हेतु जणाय ।
कर्मतणुं कर्त्तापणुं, कां नहि, कां नहि जाय ॥७३॥

*Māṭe mokṣa upāyano, koī na hetu janāya;
Karmataṇuni karttāpaṇuni, kāni nahi, kāni nahi jāya. 73*

It's of no use to try for freedom,
The soul binds not, else binds for ever;
Thus I see carelessness is wisdom,
Unchanged is nature whatsoever. 73

होय न चेतन प्रेरणा, कोण ग्रहे तो कर्म ? ।
जडस्वभाव नहि प्रेरणा, जुओ विचारी धर्म ॥७४॥

*Hoya na cetana-preranā, koṇa grahe to karma ?
Jadāsvabhāva nahi preranā, juo vicārī dharma. 74*

In bondage if the soul not acts,
Who can accept the bondage worse ?
Examine minutely the facts,
No conscious acts in lifelessness. 74

जो चेतन करतुं नथी, नथी थतां तो कर्म ।
तेथी सहज स्वभाव नहि, नेम ज नहि जीवधर्म ॥७५॥

*Jo cetana karatum nathī, nathī thatāni to karma;
Tethī sahaja svabhāva nahi, tema ja nahi jīvadharma. 75*

In any way if soul is still,
No bondage it acquires ever;
It's thus no nature's work so ill,
Nor character of soul's own power. 75

केवल होत असंग जो, भासत तने न केम ? ।
असंग छे परमार्थथी, पण निजभाने तेम ॥७६॥

*Kevala hota asaiga jo, bhāsata tane na kema ?
Asaiga che paramārthathī, paṇa nija bhāne tema. 76*

If soul is so bondageless quite,
To you it appears not why ?
Unalloyed is soul, that's right,
To one who knows his self, else dry. 76

कर्ता ईश्वर कोई नहि, ईश्वर शुद्ध स्वभाव ।
अथवा प्रेरक ते गण्ये, ईश्वर दोष-प्रभाव ॥७७॥

*Karttā īśvara koī nahi, īśvara śuddha svabhāva;
Athavā preraka te gaṇye, īśvara doṣa-prabhāva. 77*

God does not bind, nor helps creation,
Perfection (purity) of the soul is God;
If He instigates, where's perfection ?
Nothing He does, such is the Lord. 77

चेतन जो निज भानमां, कर्ता आप स्वभाव ।
वर्ते नहि निज भानमां कर्ता कर्म-प्रभाव ॥७८॥

*Cetana jo nijabhānamāni, karttā āpa svabhāva;
Varte nahi nijabhānamāni, karttā karma-prabhāva. 78*

If one himself really knows,
The soul behaves in only knowledge,
But binds himself in ignorance,
As childish plays in younger age. 78

जीव कर्म कर्त्ता कहो, पण भोक्ता नहि सोय ।
शुं समजे जड कर्म के, फल परिणामी होय ॥७९॥

*Jīva karma karṭtā kaho, paṇa bhoktā nahi soya;
Sumi samaje jaḍa karma ke, phala pariṇāmī hoyā ? 79*

The soul may bind, but not receives,
The fruits thereof, who likes the worse ?
No knowledge lifeless bondage has,
How can it allot the fruit as worth ? 79

फलदाता ईश्वर गण्ये, भोक्तापणुं सधाय ।
एम कहो ईश्वरतणुं, ईश्वरपणुं ज जाय ॥८०॥

*Phaladātā īśvara gaṇye, bhoktāpanuṁ sadhāya;
Ema kahye īśvaratanuṁ, īśvarapanuṁ ja jāya. 80*

Believe fruit-giver God impartial,
Defective Godhood sounds unwell;
In any other ways the soul,
Receiver of the fruits, don't tell. 80

ईश्वर सिद्ध थया विना, जगत नियम नहि होय ।
पछी शुभाशुभ कर्मनां, भोग्यस्थान नहि कोय ॥८१॥

*Īśvara siddha thayā vinā, jagata niyama nahi hoyā;
Pachī śubhāśubha karmanām, bhogyasthāna nahi koya. 81*

Without good God chaos must shine,
No proper place for good, bad deeds;
To distribute ill fruits or fine.

Impartial person must be needs. 81

भावकर्म निज कल्पना, माटे चेतनरूप ।

जीववीर्यनी स्फुरणा, ग्रहण करे जडधूप ॥८२॥

*Bhāvakarma nija kalpanā, māṭe cetanarūpa;
Jīvavīryanī sphuraṇā, grahaṇa kare jadadhūpa. 82*

The soul-activity is animate all,
Impure thoughts are self-bondage;
Soul- strength vibrates, infinite small-
Gas-forms of bondage form the cate. 82

झेर सुधा समजे नहीं, जीव खाय फळ थाय ।

एम शुभाशुभ कर्मनुं, भोक्तापणुं जणाय ॥८३॥

*Jhera sudhā samaje nahīni, jīva khāya phala thāya;
Ema śubhāśubha karmanuṁ, bhoktāpaṇuṁ jaṇāya. 83*

Understands not nector or poison,
That it should cure or kill the eater;
The soul gets fruits of what is eaten,
Thus bondage bears fruits bad or sweeter. 83

एक रांक ने एक नृप, ए आदि जे भेद ।

कारण विना न कार्य ते, ते ज शुभाशुभ वेद्य ॥८४॥

*Eka rānika ne eka nṛpa, e ādi je bheda:
Kāraṇa vinā na kārya te, te ja śubhāśubha vedya. 84*

See one errant and one empress,
Without some cause. no results strange:
Both human beings. unevenness
Is due to bad or good bondage. 84

फळदाता ईश्वरतणी, एमां नथी जरूर ।

कर्म स्वभावे परिणमे, थाय भोगथी दूर ॥८५॥

Phaḷadātā īśvarataṇī, emāṇi nathī jarūra;
Karma svabhāve pariṇame, thāya bhogathī dūra. 85

Fruit-giver God is not required,
By nature bondage fructifies;
No more the soul the juice enjoyed,
The bondage falls, without surprise. 85

ते ते भोग्य विशेषनां, स्थानक द्रव्य स्वभाव ।
गहन वात छे शिष्य आ, कही संक्षेपे साव ॥८६॥

Te te bhogya viśeṣanā, sthānaka dravya svabhāva;
Gahana bāta che śiṣya ā, kahī saṅkṣepe sāva. 86

The place and things of various kinds,
There are eternal heaven and hell;
The truth is deep beyond your finds,
It's here exposed in a nut-shell. 86

कर्त्ता भोक्ता जीव हो, पण तेनो नहि मोक्ष ।
वीत्यो काळ अनंत पण, वर्तमान छे दोष ॥८७॥

Karttā bhoktā jīva ho, paṇa teno nahi mokṣa;
Vītyo kāḷa ananta paṇa, vartamāna che doṣa. 87

The Soul may bind and get the fruit.
But never can it get the freedom;
Infinite time has passed, the root
Of birth and death is not undone. 87

शुभ करे फळ भोगवे, देवादि गति मांय ।
अशुभ करे नरकादि फळ, कर्मरहित न कयांय ॥८८॥

*Śubha kare phaḷa bhogave, devādi gatimāṇya;
Aśubha kare narakādi phaḷa, karmarahita na kyāṇiya. 88*

Good deeds give heaven and bad, hell,
The soul is errant and world, wheel;
What state is bondageless, please tell,
Try any way, result is nil. 88

जेम शुभाशुभ कर्मपद, जाण्यां सफळ प्रमाण ।
तेम निवृत्ति सफळता, माटे मोक्ष सुजाण ॥८९॥

*Jema śubhāśubha karmapada, jāṇyāṇi saphala pramāṇa;
Tema nivṛtti saphalatā, māṭe mokṣa sujāṇa. 89*

As good or bad deeds give the fruit,
Non-action too is fruitful, due;
O ! wise, with talent see acute-
There's freedom from the bondage true. 89

वीत्यो काळ अनंत ते, कर्म शुभाशुभ भाव ।
तेह शुभाशुभ छेदतां, ऊपजे मोक्ष स्वभाव ॥९०॥

*Vītyo kāḷa ananta te, karma subhāśubha bhāva;
Teha śubhāśubha chedatāṇi. ūpaje mokṣa svabhāva. 90*

Infinite time has passed till now,
For good or bad ideas maintain-
The chain of bondage anyhow,
At hand is freedom, break the chain. 90

देहादिक संयोगनो, आत्यंतिक वियोग ।
सिद्ध मोक्ष शाश्वतपदे, निज अनंत सुखभोग ॥९१॥

*Dehādika saṁyogano, ātyantika viyoga;
Siddha mokṣa śāśvata pade, nija ananta sukhabhoga. 91*

Absolute loss of bodies and all,
Puts forth the freedom-state renown.
Eternal status of the soul,
With happiness infinite own. 91

होय कदापि मोक्षपद, नहि अविरोध उपाय ।
कर्मो काळ अनंतनां, शास्त्री छेद्या जाय ? ॥९२॥

*Hoya kadāpi mokṣapada, nahi avirodha upāya;
Karmo kāḷa anantanāṁ, śāsthī chedyā jāya ? 92*

May there be freedom of the soul,
There's no unrefutable means;
By which of time infinite all
The bondages may lose bobbins. 92

अथवा मत दर्शन घणां, कहे उपाय अनेक ।
तेमां मत साचो कयो, बने न एह विवेक ॥९३॥

*Athavā matā darśana ghaṇā, kahe upāya aneka;
Temā mata sācho kayo, bane na eha viveka. 93*

Or many a creed and schools of Thought,
Show steps to freedom differently;
What step is true, I can't make out,
What must I choose, (I) ask reverently. 93

कई जातिमां मोक्ष छे, कया वेषमां मोक्ष ।
एनो निश्चय ना बने, घणा भेद ए दोष ॥९४॥

*Kaī jātimāṁ mokṣa che, kayā veṣamāṁ mokṣa;
Eno niścaya na bane, ghaṇā bheda e doṣa. 94*

What caste or garb leads one to freedom,
Is not determined, all differ;
The true religion must be one,

So many baffle, when they whisper. 94

તેથી એમ જણાય છે, મલ્લે ન મોક્ષ ઉપાય ।

જીવાદિ જાણ્યા તળો; શો ઉપકાર જ થાય ? ॥૧૫॥

Tethī ema jaṇāya che, maḷe na mokṣa upāya;
Jīvādi jāṇyā taṇo, śo upakāra ja thāya ? 95

Thus I conclude the means of freedom,
Does not exist in any way;
What is the use of such a wisdom,
Of soul's existence, ever-stay ? 95

પાંચે ઉત્તરથી થયું, સમાધાન સર્વાંગ ।

સમજું મોક્ષ ઉપાય તો, ઉદય ઉદય સદ્ભાગ્ય ॥૧૬॥

Pāñce uttarathī thayuṇi, samādhāna sarvāṅga;
Samajum mokṣa upāya to, udaya udaya sadbhāgya. 96

Your five replies satisfied me,
About that I am doubtless now;
If I now know the means ah ! me !
Full fortunate I feel freed how ! 96

પાંચે ઉત્તરની થઈ, આત્મા વિષે પ્રતીત ।

થાશે મોક્ષોપાયની, સહજ પ્રતીત એ રીત ॥૧૭॥

Pāñce uttaranī thāi, ātmā viṣe pratīta;
Thāśe mokṣopāyanī, sahaja pratīta e rīta. 97

Convinced you are of five replies,
The same way means you shall know soon;
An answer comes, the doubt soon flies.
The way to freedom is a boon. 97

કર્મભાવ અજ્ઞાન છે, મોક્ષભાવ નિજવાસ ।

અંધકાર અજ્ઞાન સમ, નાશે જ્ઞાનપ્રકાશ ॥૯૮॥

*Karmabhāva ajñāna che, mokṣabhāva nijavāsa;
Andhakāra ajñāna sama, nāśe jñāna prakāśa. 98*

The bondage-cause is self-ignorance,
Self-steadiness is freedom-cause;
Ignorance is like darkness, trance,
The knowledge-torch brings it to pause. 98

જે જે કારણ વંધનાં, તેહ વંધનો પંથ ।

તે કારણ છેદક દશા, મોક્ષપંથ ભવઅંત ॥૯૯॥

*Je je kārāṇa bandhanāni, teha bandhano pantha;
Te kārāṇa chedaka daśā, mokṣapantha bhava-anta. 99*

The bondage-causes whatsoever,
Follow path of bondages;
Destroy those causes, being clever,
That path of freedom for all ages. 99

રાગ, દ્વેષ, અજ્ઞાન એ, મુખ્ય કર્મની ગ્રંથ ।

થાય નિવૃત્તિ જેહથી, તે જ મોક્ષનો પંથ ॥૧૦૦॥

*Rāga dveṣa ajñāna e, mukhya karmanī grantha;
Thāya nivr̥ttī jehathī, te ja mokṣano pantha. 100*

Attachment, hatred, ignorance-
Are three chief knots of bondages;
The path of freedom, find at once,
If they fall off, leave no traces. 100

આત્મા સત્ ચૈતન્યમય, સર્વાભાસ રહિત ।

જેથી કેવલ પામિયે, મોક્ષપંથ તે રીત ॥૧૦૧॥

*Ātmā sat caitanyamaya, sarvābhāsa rahita;
Jethī kevaḷa pāmiye, mokṣapantha te rīta. 101*

The soul that's living. Conscious, beauty,
Quite free from all deluding views;
That leads to perfect purity,
Serves for the means of freedom huge. 101

कर्म अनंत प्रकारनां, तेमां मुख्ये आठ ।
तेमां मुख्ये मोहनीय, हणाय ते कहुं पाठ ॥१०२॥

*Karma ananta prakāranāni, temāni mukhye āṭha;
Temāni mukhye mohanīya, haṇāya te kahumipāṭha. 102*

The bondage has infinite forms,
The chief are eight, with one foremost;
'Deluding Karma' the name adorns,
To cut it off, take pains utmost. 102

कर्म मोहनीय भेद वे, दर्शन चारित्र नाम ।
हणे बोध वीतरागता, अचूक उपाय आम ॥१०३॥

*Karma mohanīya bheda be, darśana cāritra nāma;
Haṇe bodha vītarāgatā, acūka upāya āma. 103*

It pollutes Faith and Conduct both.
Unfailing means accordingly;
Enlightenment by Teacher's truth,
Unattachment true distinctly. 103

कर्मबंध क्रोधादिथी, हणे क्षमादिक तेह ।
प्रत्यक्ष अनुभव सर्वने, एमां शो संदेह ॥१०४॥

*Karma bandha krodhādithī, haṇe kṣamādika teha;
Pratyakṣa anubhava sarvane, emāni śo sandeha ? 104*

All experience that passions bind,
 Their antidotes as forgiveness;
 Make one free from that bondage-kind,
 No doubt there is, it's common sense. 104

छोडी मत दर्शन तणो, आग्रह तेम विकल्प ।
 कह्यो मार्ग आ साधशे, जन्म तेहना अल्प ॥१०५॥

*Chodī mata darśana taṇo, āgraha tema vikalpa;
 Kahyo mārga ā sādhaśe, janma tehanā alpa. 105*

If one gives up self-guiding whim,
 And blind religious pursuit, creed;
 By following this Gospel-cream,
 He has few births, no doubt indeed ! 105

पट्पदनां पट्प्रश्न तें, पुछ्यां करी विचार ।
 ते पदनी सर्वांगता, मोक्षमार्ग निर्धार ॥१०६॥

*Ṣaṭpadanāni ṣaṭpraśna teṁ puchyāni karī vicāra;
 Te padanī sarvāṅgatā mokṣamārga nirdhāra. 106*

Six questions of six doctrines asked,
 Foundation of True Faith They lay;
 If mind in these is doubtless fixed,
 The path of freedom that's, saints say. 106

जाति, वेषनो भेद नहि, कह्यो मार्ग जो होय ।
 साधे ते मुक्ति लहे, एमां भेद न कोय ॥१०७॥

*Jāti veṣano bheda nahi, kahyo mārga jo hoya;
 Sādhe te mukti lahe, emāni bheda na koya. 107*

Look not to caste or garb-distinction,
 The path afore said is essential;
 Whoever takes it gets Liberation,

No distinction in status final. 107

कषायनी उपशान्ता, मात्र मोक्ष अभिलाष ।

भवे खेद अंतर दया, ते कहीए जिज्ञास ॥१०८॥

*Kaṣāyaṇī upaśāntatā, mātra mokṣa abhilāṣa;
Bhave kheda antaradayā, te kahīye jijñāsa. 108*

Mark knowledge-thirst : inner compassion,
Suppression of all passions four;
The hope of only Liberation,
Dejection of such rebirth-tour. 108

ते जिज्ञासु जीवने, थाय सद्गुरुबोध ।

तो पामे समकितने, वर्ते अंतरशोध ॥१०९॥

*Te jijñāsu jīvane, thāya sadgurubodha;
To pāme samakitane, varte antaraśodha. 109*

To such aspirants true Teacher's preaching,
Inculcates faith, awakens vision;
They are inspired by such true teaching,
They deeply think for purification. 109

मत दर्शन आग्रह तजी, वर्ते सद्गुरु लक्ष ।

लहे शुद्ध समकित ते, जेमां भेद न पक्ष ॥११०॥

*Mata darśana āgraha tajī, varte sadguru lakṣa;
Lahe śuddha samakita te, jemā bheda na pakṣa. 110*

They give up bias for blind faith,
Self-guiding views: follow precept
Of true teachers: earn right pure faith,
Where's no discord or party-spirit. 110

वर्ते निजस्वभावनो, अनुभव लक्ष प्रतीत ।

वृत्ति वहे निजभावमां, परमार्थे समकित ॥१११॥

*Varte nija svabhāvano, anubhava lakṣa pratīta;
Vṛtti vahe nijabhāvamāṁ, paramārthe samakita. 111*

Either they have soul-experience,
Attention to it continuous;
Or self- existence-conviction,
Internal vision's Faith so glorious. 111

वर्धमान समकित थई, टाळे मिथ्याभास ।

उदय थाय चारित्रनो, वीतरागपद वास ॥११२॥

*Vardhamāna samakita thaī, ṭāḷe mithyābhāsa;
Udaya thāya cāritrano, vītarāgapada vāsa. 112*

As Faith grows deep, false faith falls down,
Rises right conduct gradually;
Full non-attachment is the crown,
Of conduct right perpetually. 112

केवळ निजस्वभावनुं, अखंड वर्ते ज्ञान ।

कहीए केवळज्ञान ते, देह छातां निर्वाण ॥११३॥

*Kevala nijasvabhāvanuṁ, akhaṇḍa varte jñāna;
Kahīye kevalajñāna te, deha chatāṁ nirvāṇa. 113*

Continuous flow of knowledge pure,
Of one's self-nature unalloyed;
Is termed the perfect knowledge sure,
Liberated he is though embodied. 113

कोटि वर्षनुं स्वप्न पण, जाग्रत थतां शमाय ।

तेम विभाव अनादिनो, ज्ञान थतां दूर थाय ॥११४॥

*Koṭi varṣanum svapna paṇa, jāgrata thatāni śamāya;
Tema vibhāva anādino, jñāna thatāni dūra thāya. 114*

A dream of million years ends soon,
When one awakes, so self-knowledge,
When shines, goes off one's self-delusion.
Of time eternal: 'tis not strange. 114

छूटे देहाध्यास तो, नहि कर्त्ता तुं कर्म ।
नहि भोक्ता तुं तेहनो, ए ज धर्मनो मर्म ॥११५॥

*Chūṭe dehādhyāsa to, nahi karttā tumi karma;
Nahi bhoktā tumi tehano, e ja dharmano marma. 115*

Let go the body-infatuation,
And you will not have bondage new;
You will not have deed-fruition,
This is Religion's secret true. 115

ए ज धर्मथी मोक्ष छे, तुं छो मोक्ष स्वरूप ।
अनंत दर्शन ज्ञान तुं, अव्यावाध स्वरूप ॥११६॥

*E ja dharmathī mokṣa che, tumi cho mokṣasvarūpa;
Ananta darśana jñāna tumi, avyābādha svarūpa. 116*

This true Religion leads to Freedom,
You are image of Liberation;
You are undisturbable Wisdom,
You are infinite knowledge, vision. 116

शुद्ध बुद्ध चैतन्यघन, स्वयंज्योति सुखधाम ।
बीजुं कहीए केतलुं ? कर विचार तो याम ॥११७॥

*Śuddha buddha caitanyaghana, svayanijyoti sukhadhāma;
Bījum kahīye keṭalum ? kara vicāra to pāma. 117*

Enlightened, pure, full consciousness,
Self-brilliant, home of happiness;
What more to say ? Have eagerness,
Think deep and you shall realise this. 117

निश्चय सर्वे ज्ञानीनो, आवी अत्र समाय ।
धरी मौनता एम कही, सहजसमाधि माँय ॥११८॥

*Niścaya sarve jñānino, āvī atra samāya;
Dharī maunatā ema kahī, sahajasamādhi māñya. 118*

This sums up all absolute view,
Of all wise men, who knew the soul;
The dialogue ends. The Teacher true,
Absorbs himself in nature cool. 118

सद्गुरुना उपदेशथी, आव्युं अपूर्व भान ।
निजपद निजमांही लह्युं, दूर थयुं अज्ञान ॥११९॥

*Sadgurunā upadeśathī āvyuñi apūrva bhāna;
Nijapada nijamāñhi lahyuñi dūra thayuñi ajñāna. 119*

The pupil praises his true Teacher,
"I know what I had never known;
By teaching of my own true Teacher.
Ignorance passed and knowledge shone. 119

भास्युं निजस्वरूप ते, शुद्ध चेतनारूप ।
अजर, अमर, अविनाशी ने, देहातीत स्वरूप ॥१२०॥

*Bhāsyū nijasvarūpa te, śuddha cetanārūpa;
Ajara, amara, avināśī ne, dehātīta svarūpa. 120*

I knew myself pure consciousness,
Immortal, ever-lasting, strong;
Above all body-states lifeless,

Perpetual existence, no wrong. 120

कर्ता भोक्ता कर्मनो, विभाव वर्ते ज्याय ।

वृत्ति वही निजभावमां, थयो अकर्ता त्याय ॥१२१॥

Karttā bhoktā karmano, vibhāva varte jyāmiya;

Vṛtti vahī nijabhāvamāṁ, thayo akarttā tyāmiya. 121

In delusion one does the deeds,
Receives the fruits; but non-doer
He is, when sows the knowledge-seeds,
And constantly remains the knower. 121

अथवा निजपरिणाम जे, शुद्ध चेतनारूप ।

कर्ता भोक्ता तेहनो, निर्विकल्प स्वरूप ॥१२२॥

Athavā nija pariṇāma je, śuddha cetanārūpa;

Karttā bhoktā tehano, nirvikalpa svarūpa. 122

Or as pure consciousness it acts,
The fruit as consciousness it reaps;
Without volition see these facts,
Thus call the soul as does, receives. 122

मोक्ष कह्यो निजशुद्धता, ते पामे ते पंथ ।

समजाव्यो सक्षेपमां, सकळ मार्ग निर्ग्रथ ॥१२३॥

Mokṣa kahyo nijaśuddhatā, te pāme te pantha;

Samajāvyo saikṣepamāṁ, sakāḷa mārḡa nirgrantha. 123

The perfect pure state of one's self.
Is taught to be true Liberation;
The way to it is right one's self,
This true Saints' path is intuition. 123

अहो ! अहो ! श्री सद्गुरु, करुणासिंधु अपार ।

आ पामर पर प्रभु कर्यो, अहो ! अहो ! उपकार ॥१२४॥

Aho ! Aho ! śrī sadguru, karuṇāsindhu apāra;

Ā pāmara para prabhu karyo, aho! aho! upakāra 124

Thanks ! the Holy True Teacher,

Unfathomable ocean of compassion;

I'm highly obliged, Oh ! good Teacher,

The pupil poor has no expression. 124

शुं प्रभुचरण कने धरुं ? आत्माथी सौ हीन ।

ते तो प्रभुए आपियो, वर्तु चरणाधीन ॥१२५॥

Śuṁ prabhucarāṇa kane dharuṁ ? Ātmāthī sau hīna;

Te to prabhue āpiyo, vartuṁ caranādhīna. 125

What should I offer to you, Lord ?

In soul-comparison all is trifle;

The soul is gifted by the Lord,

I wish to act to your oracle. 125

आ देहादि आजथी, वर्तो प्रभु आधीन ।

दास दास हुं दास छुं, तेह प्रभुनो दीन ॥१२६॥

Ā dehādi ājathī, varto prabhu ādhīna;

Dāsa, dāsa huṁ dāsa chuṁ, teha prabhuno dīna. 126

Henceforward this my body and all,

Are at your feet, I wish to serve;

Your humble servant, poor soul,

Even servant's state I don't deserve. 126

षट् स्थानक समजावीने, भिन्न बतान्यो आप ।

म्यान थकी तरवारवत्, ए उपकार अमाप ॥१२७॥

*Ṣaṭ sthānaka samajāvīne, bhinna batāvyo āpā;
Myāna thakī taravāravat, e upakāra amāpa. 127*

Explanations of doctrines six !
As sword from sheath so clearly;
The self is shown by you distinct,
You obliged me immeasurably. 127

दर्शन षटे समाय छे, आ षट् स्थानक मांही ।
विचारतां विस्तारथी, संशय रहे न कोई ॥१२८॥

*Darśana ṣaṭe samāya che, ā ṣaṭ sthānaka māñhi.
Vicāratāṁ vistārathī, sanīśaya rahe na koī. 128*

Six schools of thought lie in six doctrines,
If one thinks deeply in details;
The vital truth he ascertains,
Undoubtedly, he never fails. 128

आत्मभ्रांति सम रोग नहि, सद्गुरु वैद्य सुजाण ।
गुरु आज्ञा सम पथ्य नहि, औषध विचार ध्यान ॥१२९॥

*Ātmabhrānti sama roga nahi, sadguru vaidya 'sujāna;
Guru ājñā sama pathya nahi, auśadha vicāra dhyāna. 129*

There's no disease as self-delusion.
The well-versed doctor's Teacher true,
The Teacher's precept's prescription,
Thought-concentration's medicine due. 129

जो इच्छो परमार्थ तो, करो सत्य पुरुषार्थ ।
भवस्थिति आदि नाम लई, छेदो नहि आत्मार्थ ॥१३०॥

*Jo iccho paramārtha to, karo satya puruṣārtha;
Bhavasthiti ādi nāma lai, chedo nahi ātmārtha. 130*

If you hope for Soul-Reality,
True self-effort you must begin;
Depending on fate, destiny,
Destroy not self-searching, I mean. 130

निश्चयवाणी सांभळी, साधन तजवां नो'य ।
निश्चय राखी लक्षमां, साधन करवां सोय ॥१३१॥

*Niścaya vāṇī sām̐bhālī sādhanā tajavā no'ya;
Niścaya rākhi lakṣamāṁ, sādhanā karavāṁ soya. 131*

By hearing words of view absolute,
Let not one give up formal means;
Attending to the view absolute,
One should perform all freedom-means. 131

नय निश्चय एकांतथी, आमां नथी कहेल ।
एकांते व्यवहार नहि, बन्ने साथ रहेल ॥१३२॥

*Naya niścaya ekāntathī, āmāṁ nathī kahela;
Ekānte vyavahāra nahi, banne sātha rahela. 132*

Neither absolute view one-sided,
Nor stand-point practical alone;
In this Gospel is emphasized,
But both together are due shown. 132

गच्छमतनी जे कल्पना, ते नहि सद्व्यवहार ।
भान नहीं निजरूपनु, ते निश्चय नहि सार ॥१३३॥

*Gacchamatani je kalpanā, te nahi sadvyavahāra;
Bhāna nahīm nijarūpanuni, te niścaya nahi sāra. 133*

Sectarian views, self-guiding whims,
Are not right stand-point practical;
Nor right absolute view, it seems,

Without self-experience, it's oral. 133

आगळ ज्ञानी थई गया, वर्तमानमां होय ।

थाशे काळ भविष्यमां, मार्गभेद नहि कोय ॥ १३४ ॥

*Āgaḷa jñānī thaī gayā, vartamānamāmi hoyā;
Thāśe kāḷa bhaviṣyamāni, mārga bheda nahi koya. 134*

There were the seers long ago,
There are in present times alive;
In times to come they shall be so,
The path's the same that they revive. 134

सर्व जीव छे सिद्ध सम, जे समजे ते थाय ।

सद्गुरुआज्ञा जिनदशा, निमित्त कारण मांय ॥ १३५ ॥

*Sarva jīva che siddha sama, je samaje te thāya;
Sadguru-ājñā jinadaśā, nimitta kāraṇa māṇya. 135*

All souls are like the perfect ones,
Self-knowledge leads to perfection;
Auxilliary cause is obedience
To Teacher's word, Jina-condition. 135

उपादाननुं नाम लई, ए जे तजे निमित्त ।

पामे नहि सिद्धत्वने, रहे भ्रांतिमां स्थित ॥ १३६ ॥

*Upādānanuṇi nāma lai, e je taje nimitta;
Pāme nahi siddhatvane, rahe bhrāntimāni sthita. 136*

Who put forward the subject-cause.
And leave the auxilliary one;
In delusion they firmly pause,
And can't attain the perfection. 136

मुखथी ज्ञान कथे अने, अंतर छूट्यो न मोह ।

ते पामर प्राणी करे, मात्र ज्ञानीनो द्रोह ॥१३७॥

*Mukhathī jñāna kathe ane, antar chūṭyo na moha;
Te pāmara prāṇī kare, mātra jñānīno droha. 137*

Lip-wise are some, pretending heart,
They have no love lost for the seer;
They aid senseless, play pitiable part,
Have seer's show, delusion-dear. 137

दया, शांति, समता, क्षमा, सत्य, त्याग, वैराग्य ।

होय मुमुक्षु घट विपे, एह सदाय सुजाग्य ॥१३८॥

*Dayā śānti samatā kṣamā, satya, tyāga, vairāgya;
Hoya mumukṣu ghaṭa viṣe, eha sadāya sujāgya. 138*

Awakened seeker's heart contains,
Compassion, peace, forgiveness, truth;
An equal-eye in loss or gains,
Unattachment, donation, ruth. 138

मोहभाव क्षय होय ज्यां, अथवा होय प्रशांत ।

ते कहीए ज्ञानीदशा, बाकी कहीए भ्रांत ॥१३९॥

*Mohabhāva kṣaya hoya jyāmī, athavā hoya praśānta;
Te kahīye jñānīdaśā, bākī kahīye bhrānta. 139*

You find extinction or suppression,
Of infatuation as a rule;
In seers' heart, there's no delusion,
Elsewhere you find delusion full. 139

सकळ जगत ते एठवत्, अथवा स्वप्न समान ।

ते कहीए ज्ञानीदशा, बाकी वाचाज्ञान ॥१४०॥

*Sakaḷa jagata te eṭhavat, athavā svapna samāna;
Te kahīye jñānīdaśā, bākī vācājñāna. 140*

The seer's state is thus described,
The world to him is like a dream;
Or left-off food when satisfied,
The rest are lip-wise, not supreme. 140

स्थानक पांच विचारीने, छट्टे वर्ते जेह ।
पामे स्थानक पांचमुं, एमां नहि संदेह ॥१४१॥

*Sthānaka pāṇica vicārīne, chaṭṭhe varte jeha;
Pāme sthānaka pāṇicamunī, emāṇi nahi sandeha. 141*

Who thinks of first five doctrines well,
According to the sixth who acts;
Attains the fifth, great seers tell,
No doubts maintain in these true facts. 141

देह छतां जेनी दशा, वर्ते देहातीत ।
ते ज्ञानीना चरणमां, हो वंदन अगणित ॥१४२॥

*Deha chatā jenī daśā, varte dehātīta;
Te jñānīnā caraṇamāṇi, ho vandana agaṇita. 142*

I often bow to him who lives,
Though in body, above it;
The seer's word always survives.
The North-pole-star resembles it. 142

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